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HISTORICAL SKETCHES.

CHIEFLY RELATING TO THE
EARLY SETTLEMENT OF FRIENDS

AT

FALLS,

IN

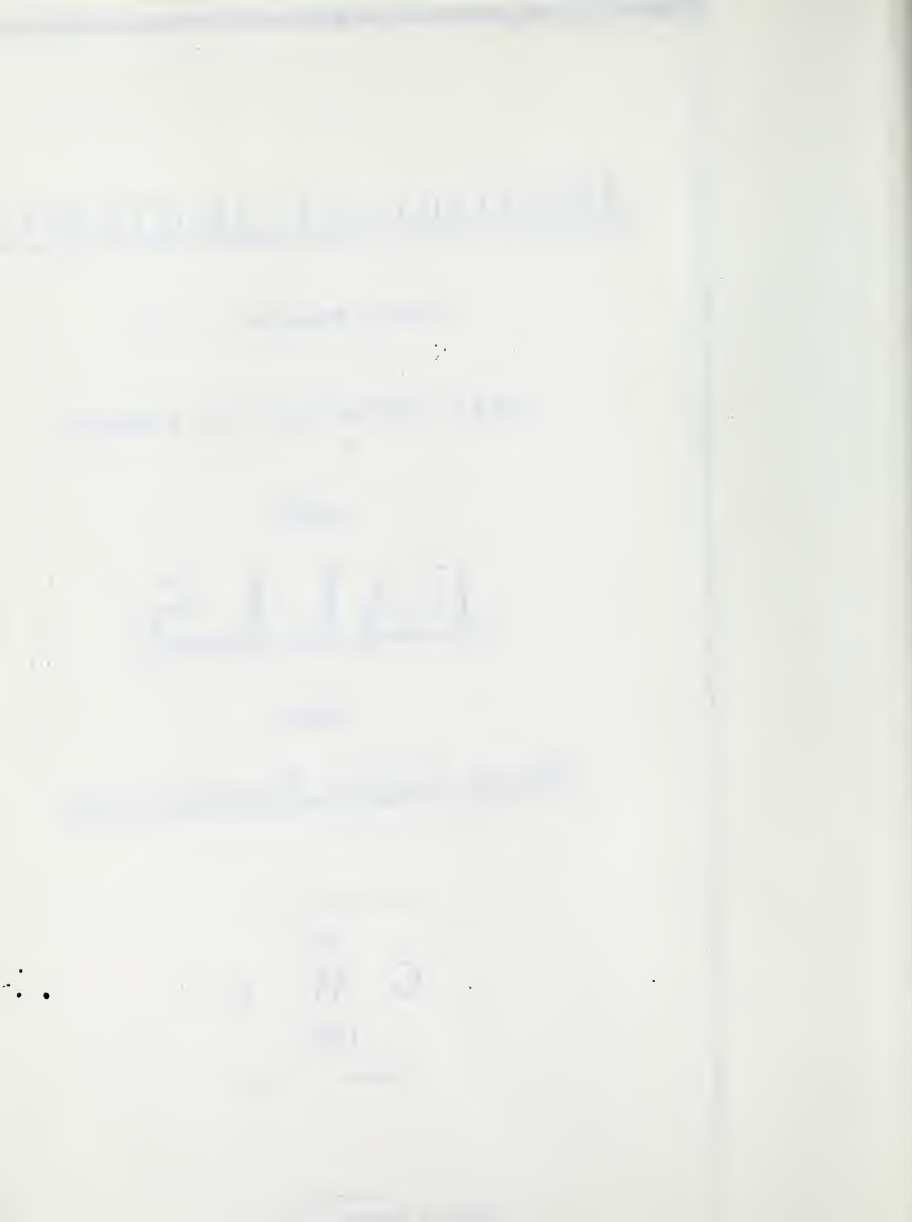
BUCKS COUNTY, PENNSYLVANIA.

BY

G. W. B.

1882.

PHILADELPHIA:
PRINTING HOUSE OF JOHN P. MURPHY,
227 South Fifth St.



HISTORICAL SKETCHES.

CHAP. I.

Among those eminent for virtue, energy, religious weight, and usefulness in church and state; who left their dwelling places in old ancestral England, and crossing the Atlantic, founded their habitations in foreign lands, surrounded by wilderness aspects, and uncivilized aborigines, was Phineas Pemberton; a goodly number of his contemporaries, who, like himself, were primitive settlers of the country lying adjacent to the falls of the Delaware River, in the south-eastern part of Bucks County, Pennsylvania, (a locality recognized by the general name of Falls,) were those of congenial character, and who with him, doubtless, were largely instrumental in shaping the local affairs, and future prospects of the newly planted colony, by their wise counsels, their upright walking, their diligent industry, their

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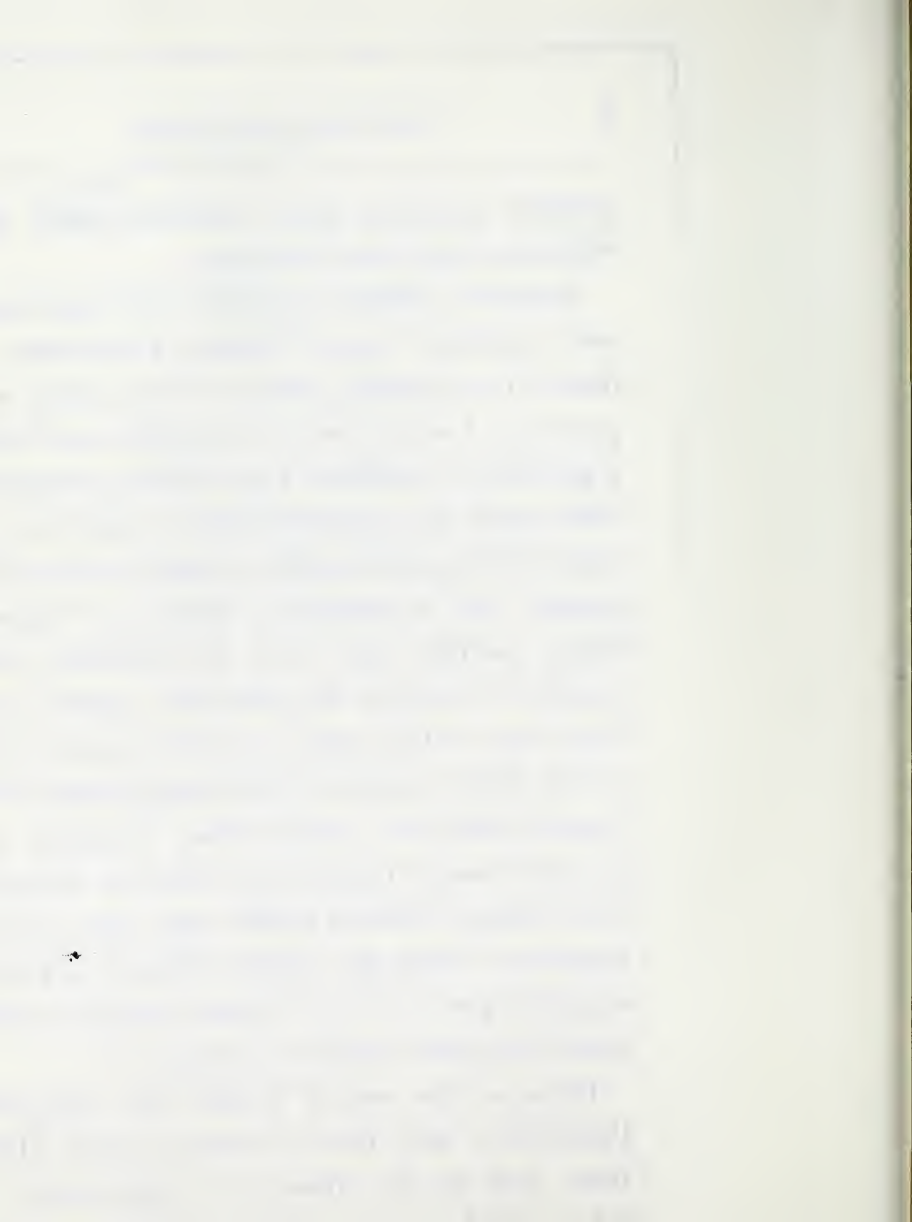
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prudent economy, their Christian spirit, and religious weight and influence.

Numerous offices of trust and importance were conferred upon Phineas Pemberton in the civil and public service of the county and province of which he was a resident, and being a prominent member of the little community with which he was surrounded, it may not be uninteresting, historically, to refer to an earlier period, and as sketched chiefly by himself, bring partially into view the standing and position of some of the primitive settlers, and trace some of the influences and considerations which finally resulted in the immigration of a band of fifty-two persons from England, apparently bound together by common interest, and looking forward to the same place of debarkation, which the captain of the vessel they occupied, promised by contract, should be at a satisfactory place in Pennsylvania.

Phineas, the son of Ralph and Margaret Pemberton, was born eleventh month, 31st, 1649, and in due time was apprenticed to John Abraham, a valuable friend, whose re-

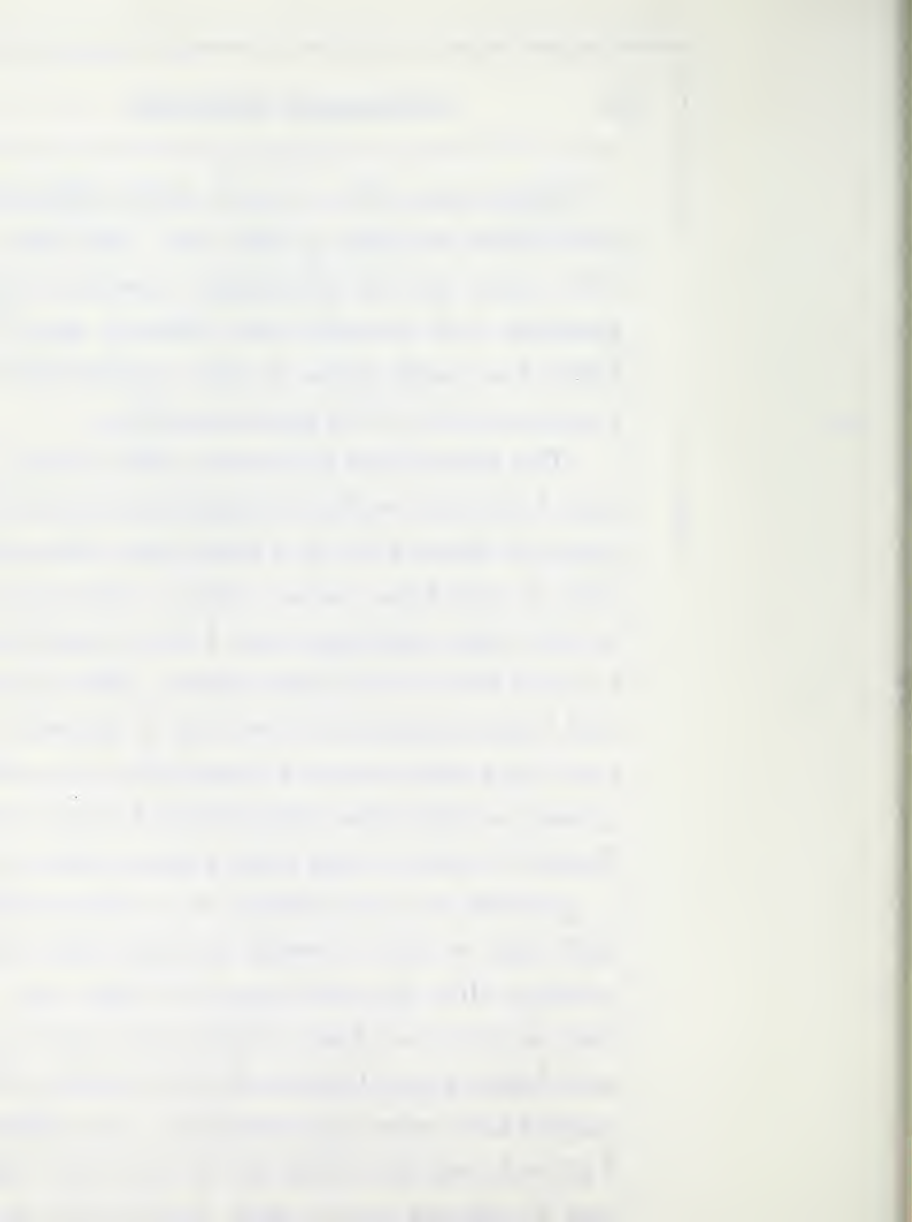


sidence was at Manchester, England. Possessing energy, fearlessness, and independence in a remarkable degree, he, in common with many of his brethren of those days, several times suffered persecution for conscience sake, even while serving as an apprentice. After one of these seasons of trial, he wrote a long letter to his father, describing the proceedings; this letter has been referred to as portraying a "specimen of undaunted bearing, honest firmness, and promptness of reply, little to be expected in a youth then under age;" it is concluded in the following language: "Blessed be the Lord God of everlasting goodness, that gave me power and dominion over and above them all! I can truly say when he (the presiding officer) had uttered all his railing and bitterness, and all the cruelty that was in him, it was no more to me, than if he had smiled upon me." In addition to other railing words, this officer, or justice, as he was called, told Phineas that this was his second offense, and if he offended again, he would be hanged, and that he, himself, would prosecute.



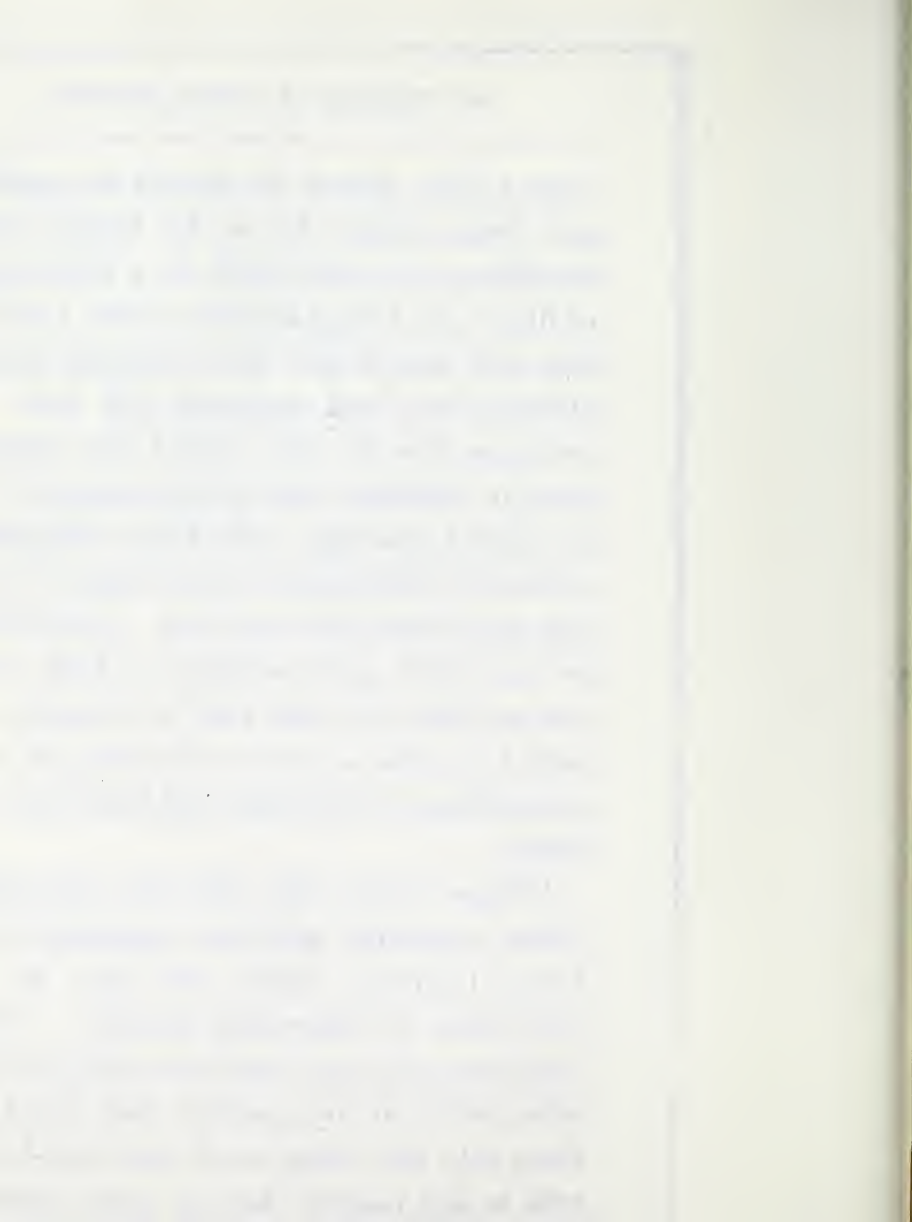
Phineas has left a record of the following particulars relating to the last visit that he ever made to his affectionate master, whose precepts and example, and fatherly care, had been of so much value to him during the important period of his apprenticeship.

"The 19th of the 4th month, 1681, being the first day of the week, he being then sick, of the sickness whereof he in a short time afterwards died. I went from home early in the morning to visit him thinking, after I had visited him, to go to the meeting in the town, (Manchester) and I had acquainted him that I intended to take my journey toward London in a few days. About meeting time, being about to take leave, Ralph Ridgway being then present, and ready to go with me, he desired us to stay awhile, and said to me: I would not have thee go to meeting this day, but spend it with me; for thou mayest not have another to spend with me; but to enjoy the benefit of a meeting, thou mayest have more opportunities. Accordingly I stayed, and the friend R. R., for some time, and he placed us on each hand of his chair.



After a little silence he desired to stand up, and, being helped by us, he leaned on our shoulders, and spoke forth in a living spring of life, of the loving kindness of the Lord unto him, and how it had been extended, and was stretched out, and continued still unto him; and also, how he had walked and spent his days in his fear; and of his assurance of his favors and blessings; and of his willingness to receive his dissolution, that he might arrive at that long desired haven of rest. And although he was under great weakness of body, yet, he was so filled with life, that he livingly spoke forth his words as when in his strength, to the penetrating, and piercing, and tendering of my spirit."

Phineas relates the following pleasing incident respecting his first acquaintance with Phebe Harrison, which took place in 1669, and whom he afterwards married. "Phebe, with her mother, as they were going into Cheshire, called at my master's shop, but I knew them not; she being about nine years of age, said to her mother, (having some cherries in



her apron.) I have a mind to give one of these young men some cherries; her mother said, then give to both. She said, no; I will but give to one: and through the crowd of people that then stood before the counter, she pressed, holding out her hand with cherries for me, before I was well aware, and I admired that a child I knew not, should offer me such kindness; but on inquiring, remembered that I had heard her name: and retaliated her kindness at the same time with a paper of brown candy."

Time passed on, and the friendship and attachment existing between Phineas and Phebe still progressing, it resulted in marriage engagement, and, eventually, in their marriage. A copy of the certificate appertaining to the occasion, from the records of Hardshaw Monthly Meeting, exhibits the simplicity, language and order of those primitive times; and it is probable that the same peculiarities which characterized those worthies, Boulton and its vicinity, were carried to America by the noble band that immigrated from thence, and settling within the

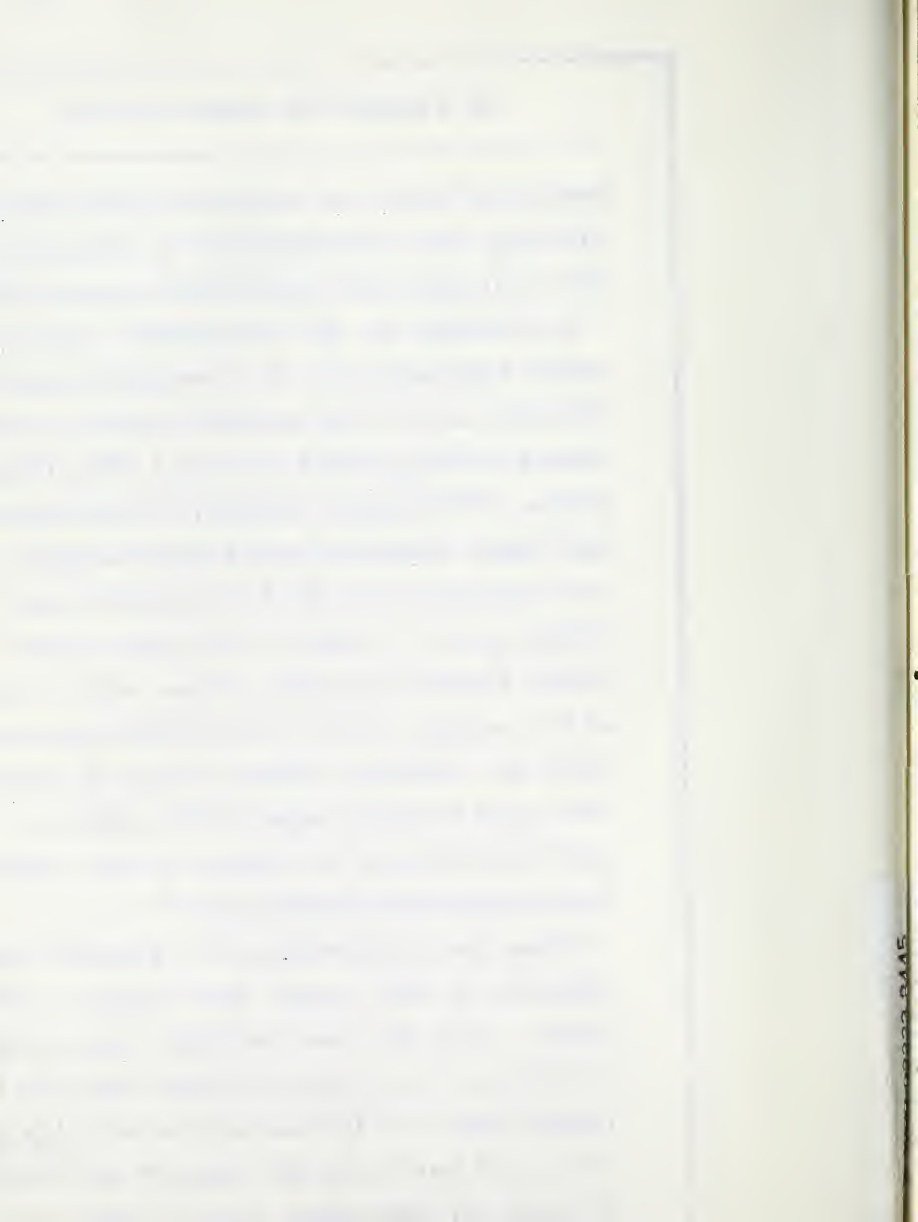
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borders of what was afterward Falls Monthly Meeting, were instrumental in disseminating their principles and peculiarities around them.

In relation to the ceremonial proceeding which terminated in its accomplishment on the first day of the eleventh month, (represented as being called January.) 1676, Phineas writes: "We joined together in marriage before many witnesses, and Jesus was there. It was solemnized in the heart melting and tendering power of God; also many were witnesses thereof, departing thence with a sense of the weighty savor of life, which proceeded from the fountain thereof, even the Son of God; and it rested upon their spirits, to the great refreshment of many, as the distilled showers upon the tender grass."

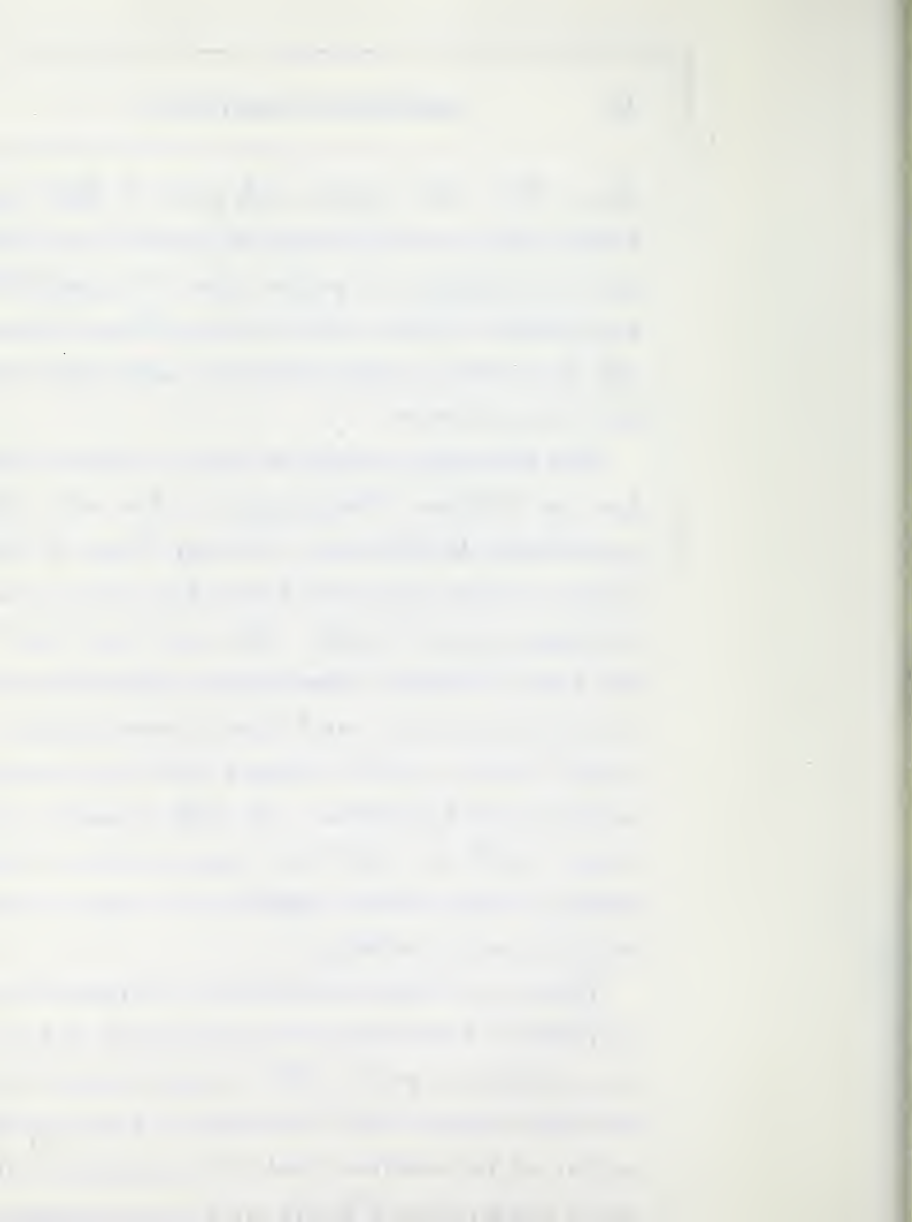
From the overflowings of a grateful heart, Phineas, in after years, thus wrote of their union. "In this, our weighty undertaking, we had our eye unto the Lord, and He had regard unto us; He honored us with his presence, and hath been our support and defense through all difficulties, even to this present



day. We will render and give to him our hearts, and we shall then be enabled to offer up the offering of praise and thanksgiving acceptably to Him, who is over all, and above all, is worthy, worthy thereof, saith my soul, for ever and ever."

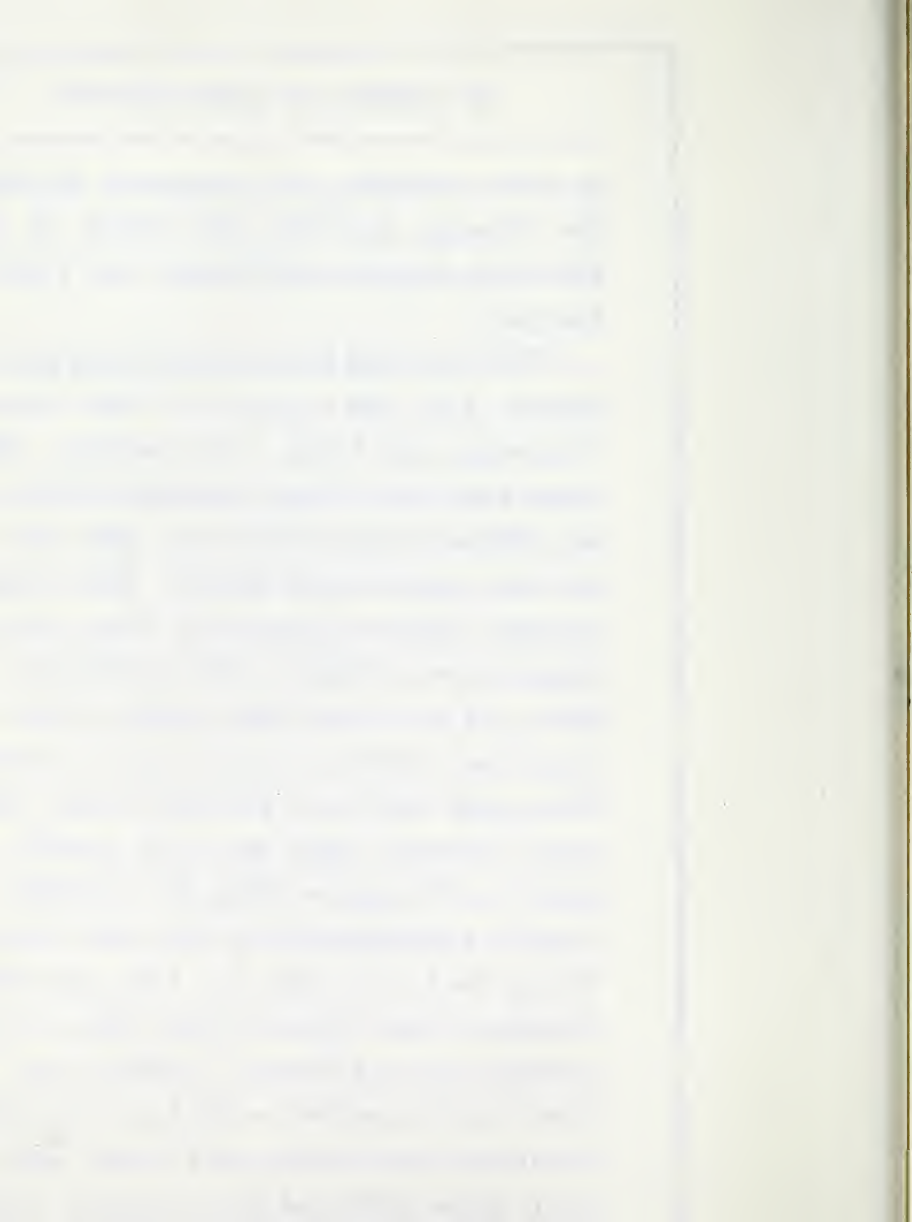
The following extract is from a letter written by Phineas Pemberton to his wife the year before her decease: "I am thine in the power of that endeared love which the power of death cannot break. The root lies hid by the hand of Divine Providence, until the warm rays again prevail; and then it shoots forth in tender buds, and is clothed with its wonted beauty and loveliness. So will seasons continue, until we shall be transported to that region, where there shall be no more such winters and wrestlings."

There is an interesting feature in the history of Phineas Pemberton and his friends of Boulton, and those parts. They were remarkable for their courage and constancy in braving the storm of persecution, and yet remarkable for their tenderness of heart, and as an evidence



of their sensibility and tenderness of feeling, the following beautiful little sketch of Ann, the eldest daughter of Phineas and Phebe, is inserted :

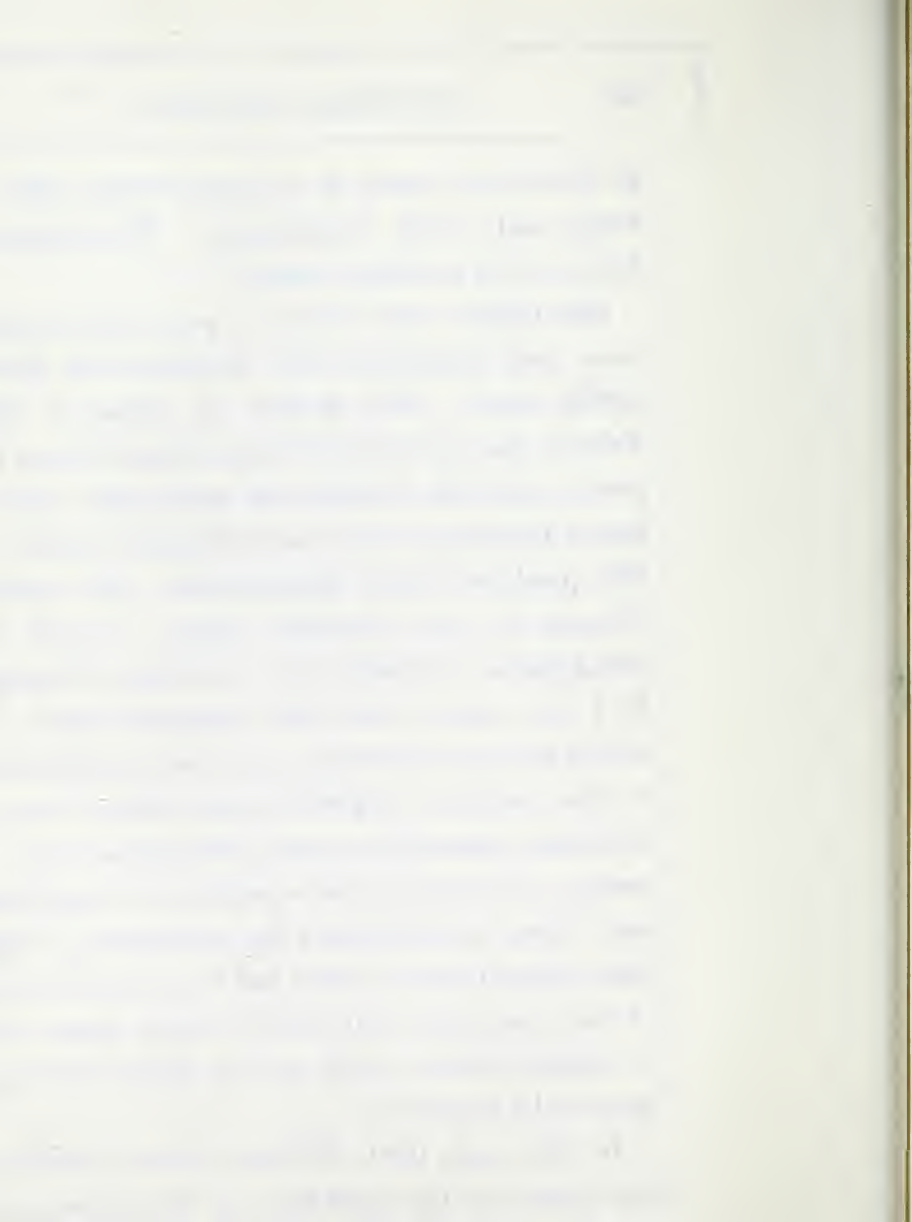
“The first child born to this loving pair was named Ann, and appears to have been as interesting and lovely as her mother. When about four years of age, her health failed, and she felt that death would soon take her from her dear parents and friends. That valuable minister, Rodger Longworth, being about to depart upon a religious visit to Germany, this little girl who loved him greatly, when bidding him farewell, said she must never see him again, and so it proved; for her illness soon increased upon her, and meekly and gently as if going to sleep, the beautiful clay came to a perfect rest; as the spirit departed to the God who gave it. Her grandfather Harrison thus writes of her: Most sweetly methinks she yet liveth. I think some hundreds came to see her as she lay, after she was departed; some bowing and kissing her; and many broke forth and fell a weeping. She lay



as if she had been in a sound sleep, with a fresh and lively countenance. The remembrance of it melts my heart."

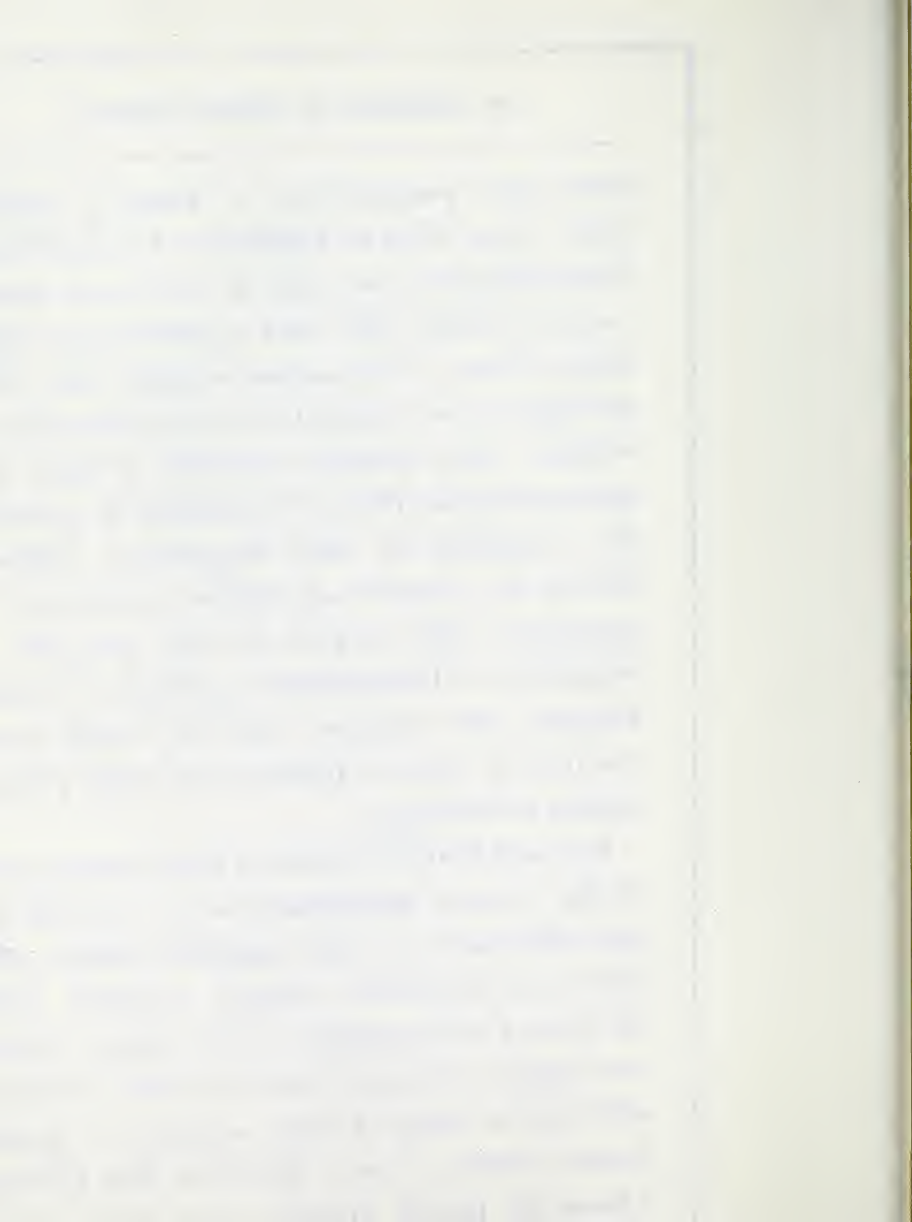
Our friends were lovers of peace and quietness, and, doubtless, their patience was often sorely tried. The malice of some of the Priests, the tyrannical dispositions of men in power, and the cruelty and annoyance manifested by many in the more humble walks of life, produced great interruptions and unsettlement in their outward affairs, as well as abridgment of liberty, and suffering of body. It is no marvel that the frequent trials to which this peace-loving people were subjected, in the form of imprisonments, fines, levies, distresses, impositions, and ill-treatment in a variety of ways, in the operation of unrighteous laws, administered by unrelenting officials, should loosen their hold upon the land of their nativity, and interest their minds in a country where civil and religious liberty were to be respected.

In the year 1681, William Penn obtained the grant of the province of Pennsylvania,



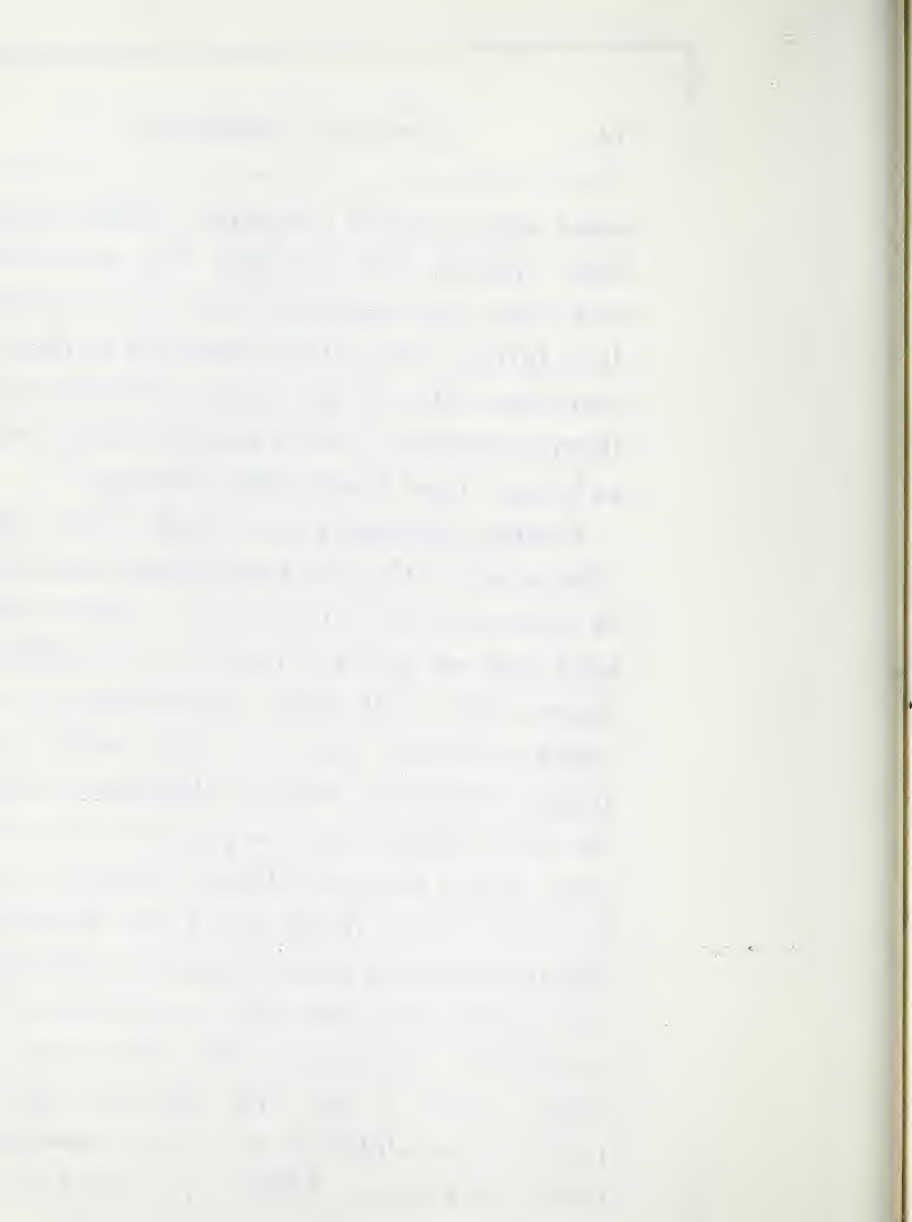
and made preparations to found a colony there upon what he believed to be true Christian principles, and some of our friends determined to adopt this land of promise as their future home. We cannot suppose that this resolution was matured in their own will and wisdom, they were too sensible of their dependence upon Divine Providence to proceed in a measure of such importance, without feeling an evidence of Divine permission or approval. But we find that the prospect of removing to Pennsylvania, gradually became brighter and brighter, until at length they resolved to remove thither, and made preparations accordingly.

It is said that the friends of these immigrants to the western hemisphere, were very loth to part with them, for their upright conduct, and kind and hospitable manner, together with the ties of consanguinity, and common faith, had largely endeared them to their friends, and also to many of their neighbors. In reference thereto, James Harrison thus writes: "Love in people appears more than ever;



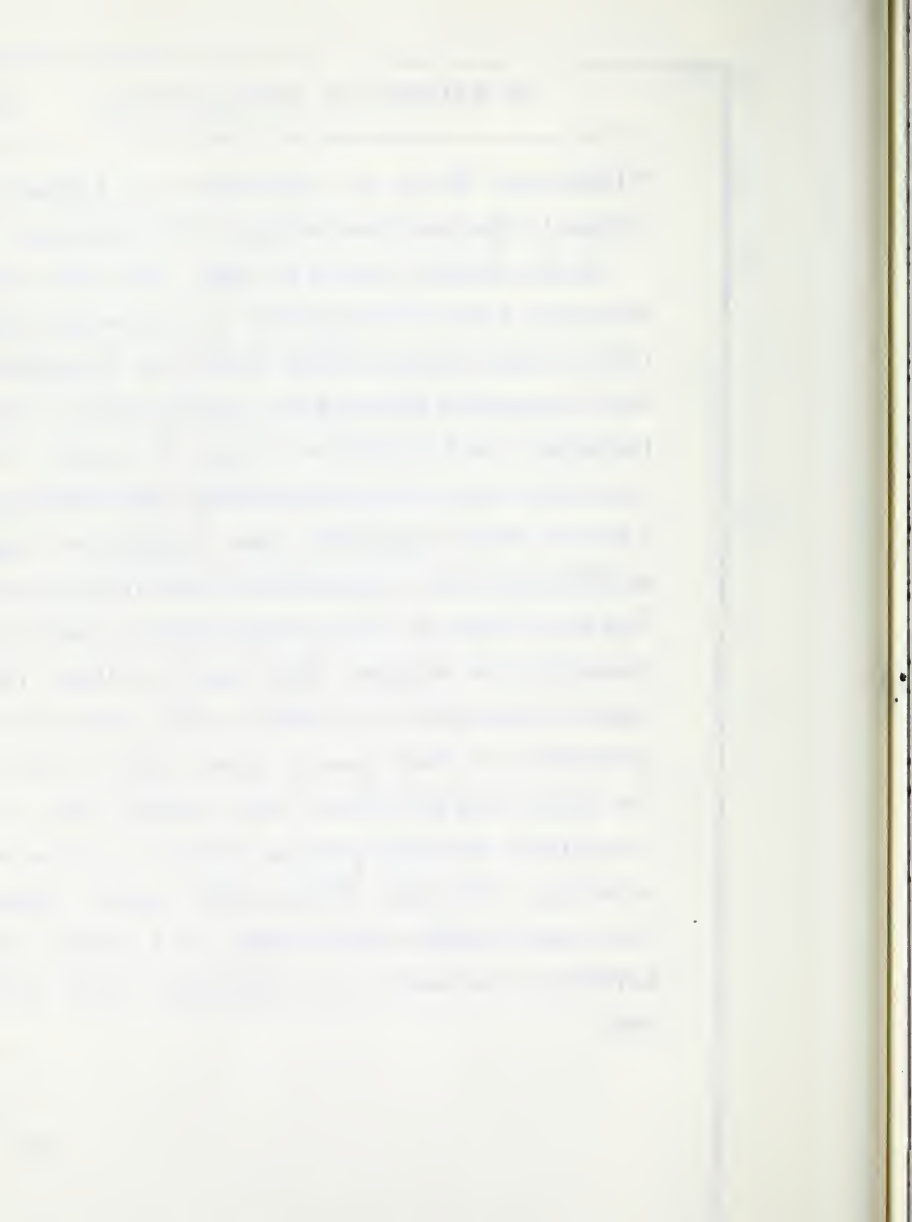
some argue against our going; others declare their trouble, and say that they are sorry; and some cry when they think of our going." It is further stated, that according to the custom and order of the society, Friends gave them a certificate; and it has been represented as being "most tender, full and large."

Having embarked on board of the ship, "Submission," Captain James Settle, then lying at Liverpool, they bid adieu to their native land, and set sail for America on the fifth of the seventh month, 1682. Their company consisted of fifty-two persons, among whom were Ralph Pemberton, Phineas Pemberton, Phebe his wife, Abigail and Joseph their infant children, Agnes Harrison, James Harrison, Anne his wife, Robert Bond, and Lydia Wharmby. The terms agreed upon between the passengers and captain were these: he was to receive four pounds two shillings per head for every one twelve years of age and upward, and two pounds two shillings for every one under twelve, and thirty shillings per ton for their goods, and was to proceed with the ship to the



"Delaware River, or elsewhere in Pennsylvania, to the best conveniency of freighters."

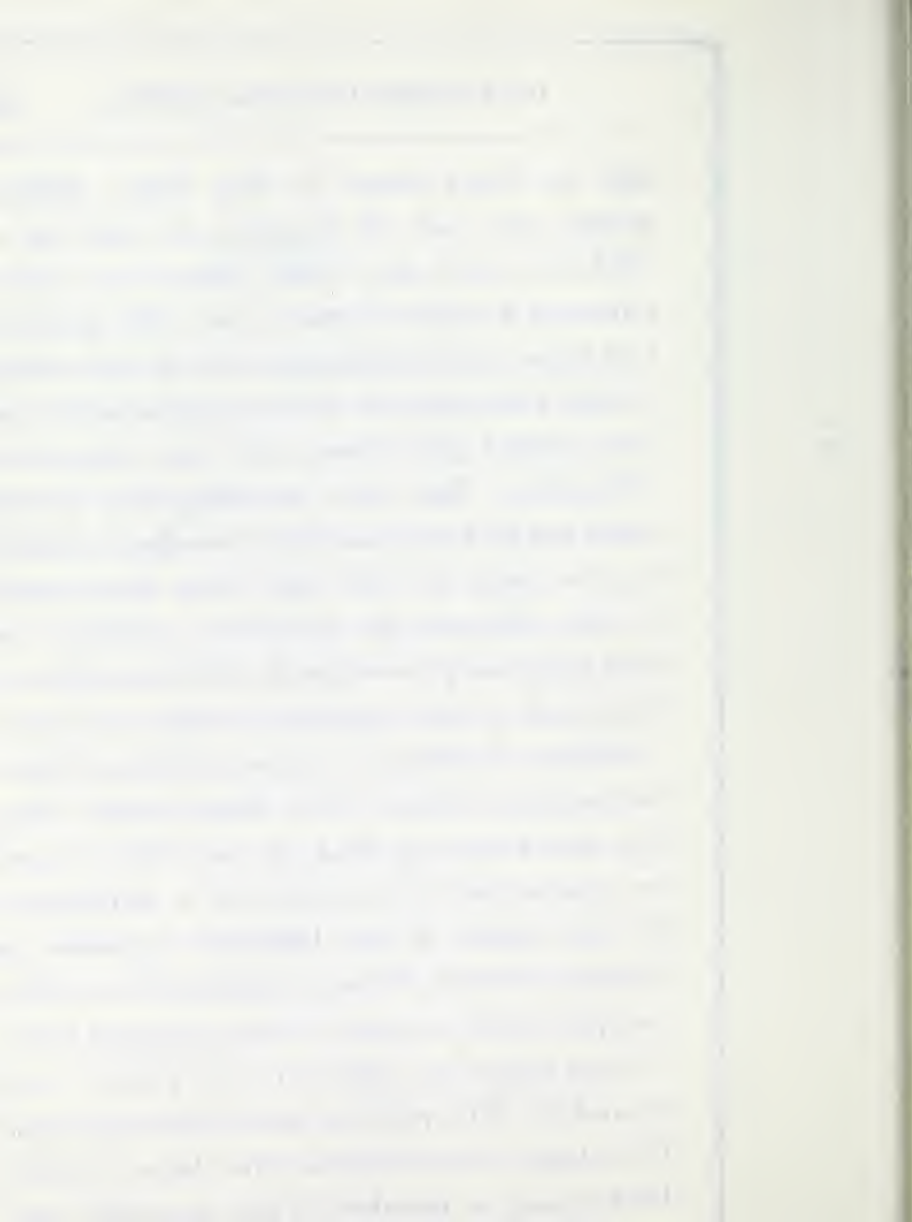
At the distant period of time, when this interesting band of emigrants to a foreign and distant land, turned their backs on England, and committed themselves to the perils of the turbulent and trackless ocean, a voyage to America was a very formidable undertaking. Vessels were imperfect, and navigators unskillful, and the voyage tedious and dangerous. But they knew in whom they trusted, and it is reasonable to suppose that many of them resigned themselves in faith, to the mercy and protection of that power that could control the winds and the waves, and enable them to reach their destined port in safety: or, if more consistent with the Divine will, require their lives, and conduct their souls to a better inheritance, the haven of everlasting peace and rest.



CHAP. II.

In violation of the contract between Captain Settle and his passengers, he sailed with his ship, "Submission," for Maryland, instead of Pennsylvania, encountered a severe storm at sea, and arrived in the Pautuxent River on the 30th of eighth month, 1682, disembarking his passengers, and unlading their goods at Choptank. This dishonest conduct of the Captain was a serious disadvantage to our friends, and detained them several months from their place of destination, which was near the falls of the Delaware in Pennsylvania. James Harrison and Phineas Pemberton, leaving their families at the house of William Dickenson, travelled overland by way of New Castle to the place where Philadelphia now stands. At New Castle, they had hoped for an interview with William Penn who had arrived on the 24th of the eighth month, previous: but they did not succeed at that time in obtaining any intercourse with

him, he being absent in New York. Philadelphia was not yet founded; its site was a wilderness, and they could procure no entertainment for their horses; and after spangling them, and turning them out in the woods, availed themselves of such accommodations as they carried with them, and were, otherwise, obtainable. The next morning the horses could not be found, and after two days' searching for them in vain, they were abandoned. In this dilemma the travellers concluded to take boat and proceed up the Delaware River. The result of this expedition is thus recorded: "William Yardley, an uncle to Phineas Pemberton, had arrived a few weeks before him, and had taken up land at the Falls, where he commenced the erection of a habitation. On the banks of the Delaware, opposite to Oreclean's Island, Phineas determined to settle, and purchased a tract of three hundred acres of land which he called "Grove Place." As he and his father-in-law were returning from their tour of investigation, the latter, having been chosen a member of the Assembly, and



speaker of the House of Provincial Representatives, remained at Chester, before called Upland. Here the first General Assembly met, in the month called December, William Penn being President. The sessions continued three days, in which about sixty laws or acts were passed in due form." The circumstance of landing in Maryland, instead of a convenient place on the River Delaware, subjected Phineas Pemberton and company to a tedious and annoying transportation of themselves and movables to the Falls: which was not accomplished until the second month, 1683. Phineas, with his family, pending the erection of a dwelling upon his own land, abode at the house of Lyonel Brittain, a friend who had settled earlier at the Falls. On a very old map of the locality, James Harrison's name is indorsed upon a plot representing a tract of land adjoining that of Phineas Pemberton.

Among those eminent for piety and usefulness—who received the truth in the love of it, in the revival of primitive Christianity in its ancient purity; in the dawning of a brighter

day, after a long night of apostacy; a day of renewed breaking forth of gospel light and power—was James Harrison; concerning whom, two of his contemporaries, William Yardley and Phineas Pemberton, put forth the following testimony: “That the righteous may not be buried in oblivion, we give forth this testimony concerning our well-beloved friend James Harrison, who was born at Kendal in Westmorland: and in the breaking forth of truth in those parts, he was early convinced thereof, and, in a short time after, came forth in a public testimony for the same. His ministry was not in the wisdom of this world, but in the demonstration of the spirit and power of God, by which many were convinced, the serpent’s head was broken, the wisdom of the flesh confounded, and several came forth in a living testimony for God, who were begotten to the Lord by him, and still remain seals to his ministry. As he was instrumental in turning many to God, so he was helpful in the establishing such as were converted, being a good pattern, as well in con-



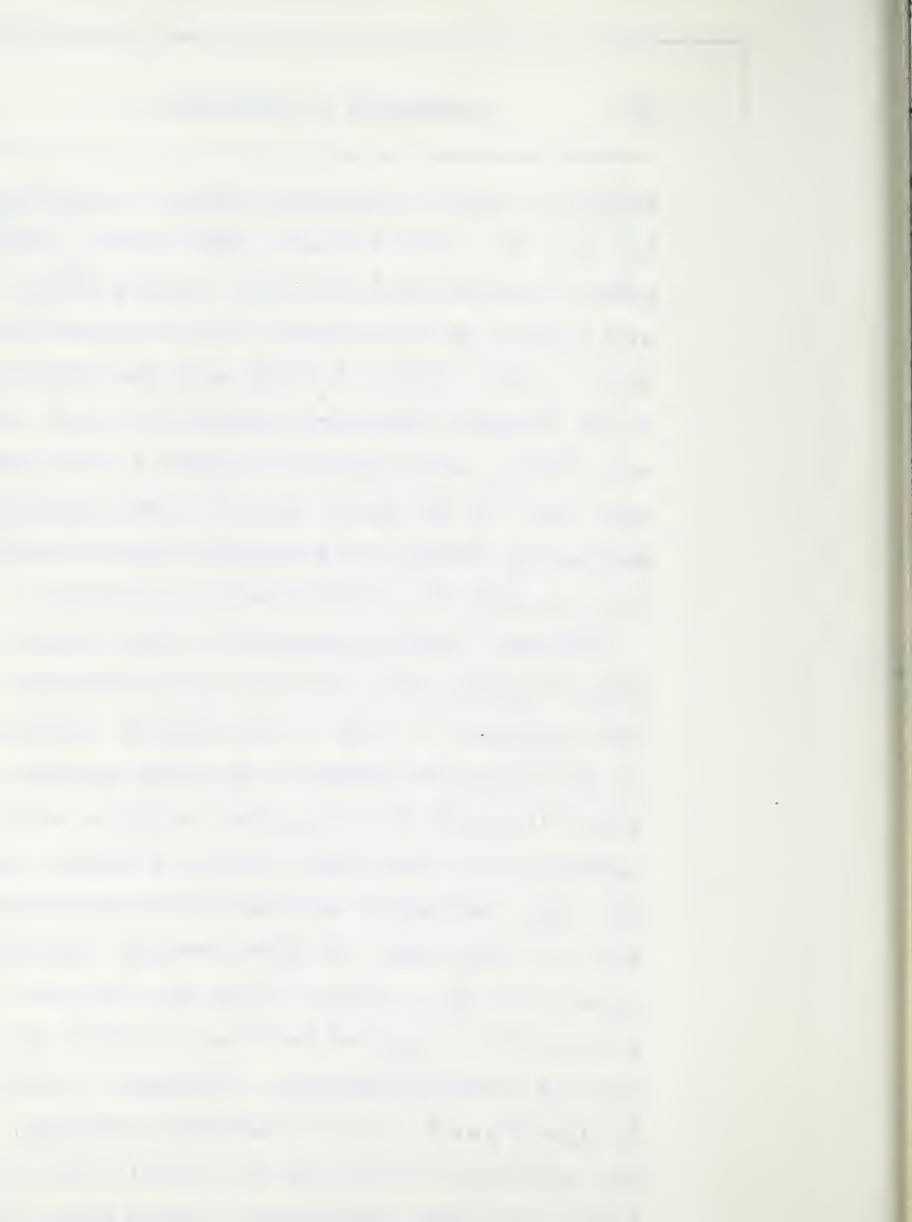
versation as in doctrine, walking uprightly as in the daytime, being bold and valiant for the truth, in opposing its enemies. whether professors or profane, though they often raged sore against him, so that his sufferings were very great, both by imprisonment and spoil of goods; yet, he always with great courage kept his ground against all those that rose up against him, for truth's sake, which was of more worth to him than all outward enjoyments. In the year 1682 he removed with his family into Pennsylvania, and as his testimony was in the power of God when in the land of his nativity, so it was when here, he being likewise serviceable many ways. And though he had great concerns in this world, yet he earnestly labored to keep a conscience void of offense, being a man of peaceable spirit, and the Lord's power kept him a sweet-savor to the end. He bore his sickness with much patience, though often greatly bowed down therewith, to the time of his departure, laying down his head in peace, and passing away in much stillness. His removal being

our loss, but his gain, for, blessed are the dead who die in the Lord, they shall rest from their labors, and their works do follow them."

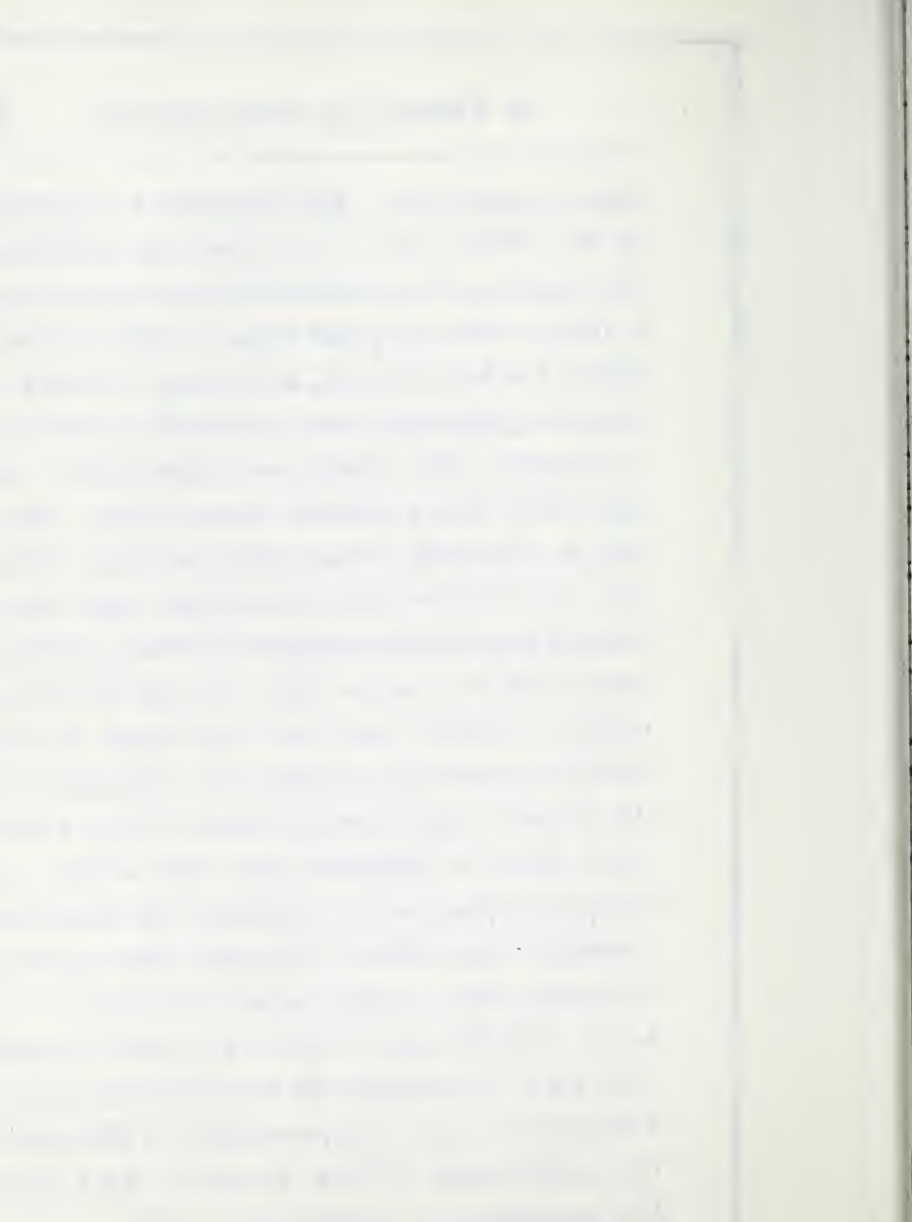
James Harrison suffered much in his native land, in support of the doctrines and testimonies he felt bound to uphold and defend; and his fidelity to his Divine Master, and zealously in his cause, led to his imprisonment in the years 1660, '61, '63, '64, '65 and '66. The cup of suffering arising from the persecution of the times, was often meted out to him, and not unfrequently to his wife, who appears to have been his truly sympathizing friend, a faithful partaker of his joys and sorrows, a mother in our Israel, and a prominent helper in the society of which she was a member. Of her, Phineas Pemberton thus writes: "In all the before-mentioned sufferings, his wife, that worthy matron, was not dejected or cast down, but went through all with a cheerful spirit, having her aim and eye upon that lot of inheritance, whose builder and maker is God, and is beyond the reach of persecution. Whether he was in bonds or at liberty, in suf-

ferings or out of sufferings, always managing his and her own business and herself, with great prudence and dexterity; taking delight, and making it her business, how to spend her days in the service of truth, and the serving of its friends; behaving herself in such an even frame and temper of spirit, to all persons and at all times, that she was greatly beloved by friends, and enemies scarce daring to come nigh, her conduct was so prudent."

William Yardley appears to have been a friend largely gifted for the administration of the discipline, as well as an eminent minister in the Society of Friends: the early records of Falls Monthly Meeting, give evidence of his usefulness in the affairs of the Church, and the high estimation in which his friends held him: a full share of the meeting business appears to have fallen to his lot, which it is reasonable to suppose, he transacted with fidelity and sound judgment, as became a pillar in the Church, and a faithful guardian of the monthly meeting in its infant state; he being one of its originators, among whom his

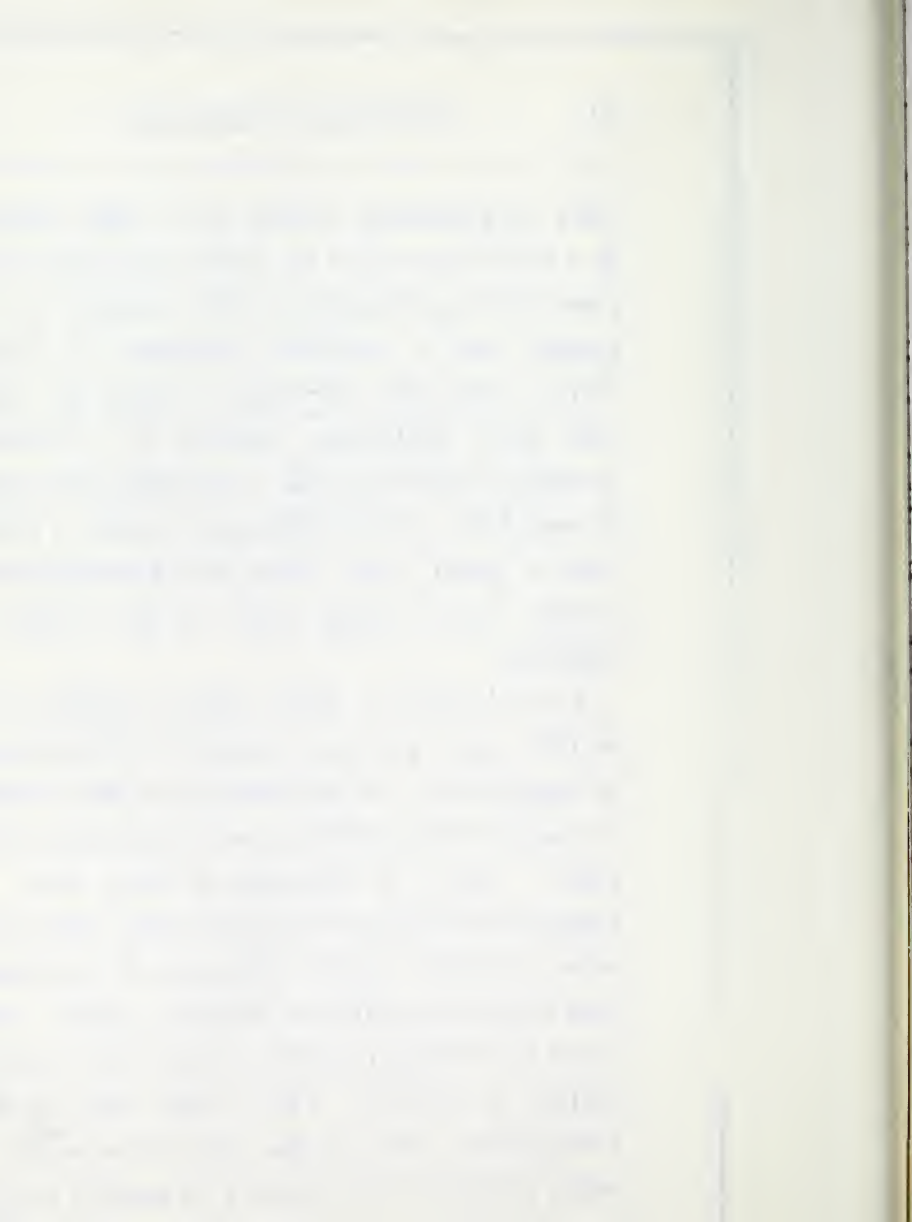


name stands first. He migrated to America in the fiftieth year of his age, and, doubtless, the experience, counsel and fatherly care of such a friend, were of great value to those among whom his lot was cast, and being a friend of superior judgment, was eminently calculated to dispense that which was comfortable, and that which was profitable around him. Having, in his youth, chosen that good part which was never taken away from him, and being favored to partake largely of Divine qualifications and favors, he did not put his light under a bushel, nor hide his talent in the earth, but labored as ability was extended, for the present and eternal welfare of his fellow man: first, in England, the land of his nativity, and place of his residence for near half a century, and, where it is said, "he received the truth with a ready mind and gladness of heart, and thought nothing too dear to part with for it," and where he labored abundantly, being zealous for the prosperity of Zion, and the enlargement of her borders. And after his migration to America, where his services



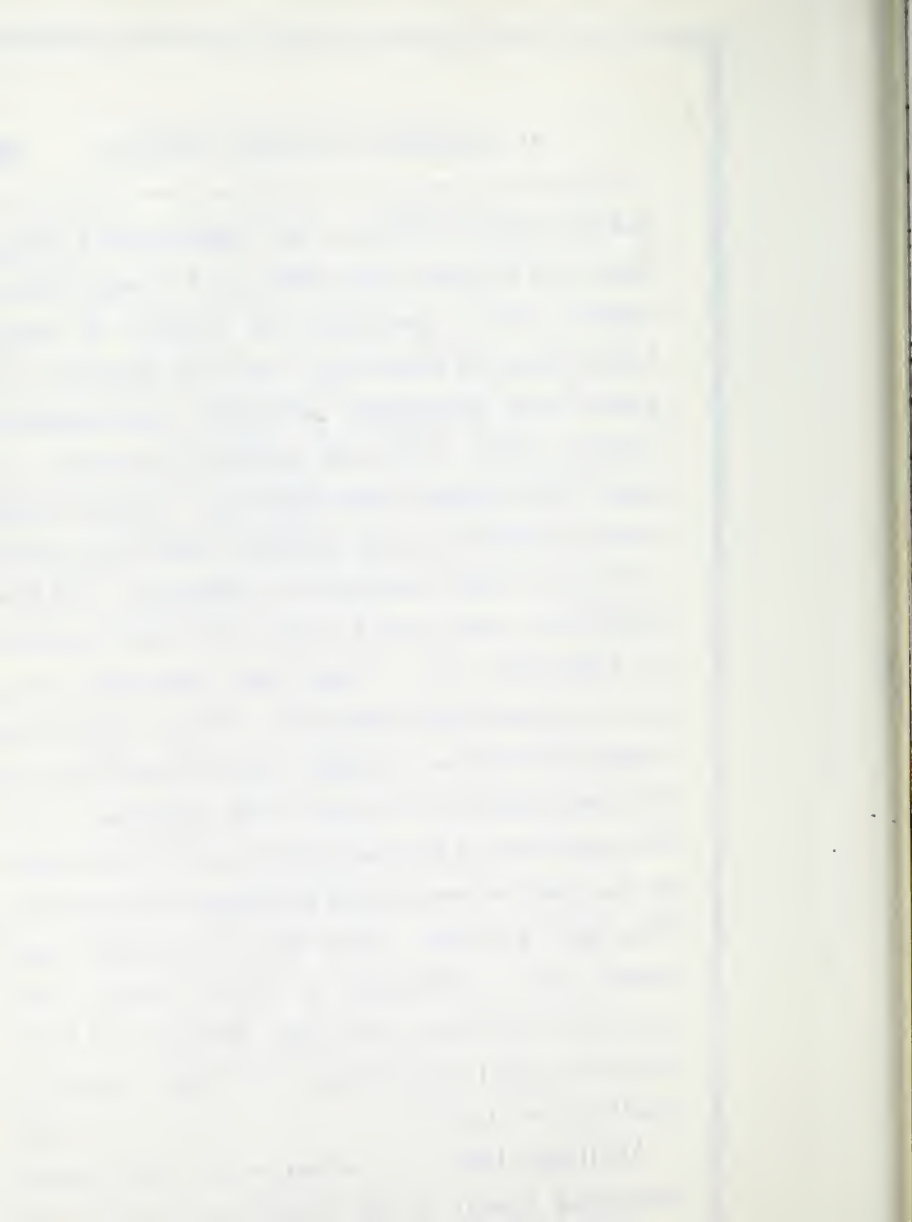
were so eminently useful, as a light shining in a wilderness land he still went about doing good, proving himself an able minister of the gospel, and a faithful watchman of Zion's walls; zealously concerned to keep the camp free from defilement, whether of a spiritual or moral character, and a pleasing companion in social life. The influence of such a friend was of great value when the foundations of society were being laid in the wilds of America.

It is pleasing to muse upon a picture such as this, upon such an example of faithfulness, of uprightness, of devotedness to the welfare of the Church, and the good of mankind generally. And it is pleasing to turn from the blood-stained history of most of the other colonies of America, and dwell upon the peaceable and righteous civil and religious policy advocated by William Yardley, and other kindred spirits of his day. These were stars of heavenly lustre: not as the stars of some of the other colonies, that attained an earthly brightness by famous deeds of blood; our worthies

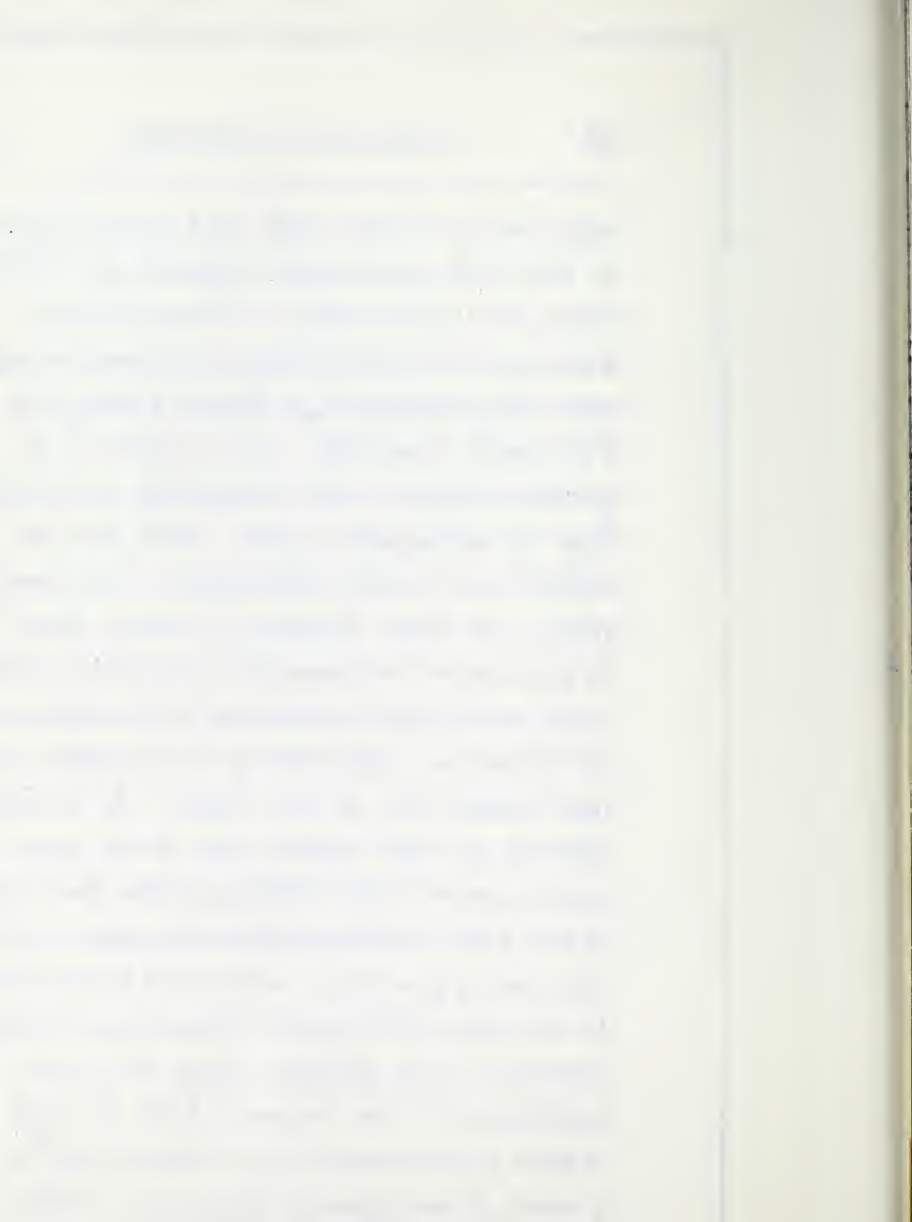


did not seek to advance the Redeemer's kingdom, nor to prove the efficacy of Gospel principles, nor to promote the welfare of their fellow man, in that way: but the blessings of peace and prosperity generally accompanied them in their civil and religious concerns: a kind Providence was evidently 'round about them to preserve and protect: the fiery spirit of the red man was held in subjection, and his affections were won by the irresistible power of Christian love. And this friendship was not of momentary duration: it was not as an empty bubble, or a misty vapor, dissolving in air, and leaving no traces of its existence: but its permanency has been transmitted from sire to son, and is coeval with the lapse of time from that day to this. And this friendship was useful and comforting to both parties, and proved, in measure, that our friends had built upon the right foundation—"by their fruits ye shall know them."

William Biles, a co-temporary, and much esteemed friend of the immigrants who were primitive settlers about the Falls of the Dela-



ware, was an active, able, and early supporter of the civil government founded by William Penn, in the Province of Pennsylvania. He was one of the first delegates chosen to represent the inhabitants of Bucks County, in the Provincial Assembly, and a share in its important concerns was frequently confided to him in subsequent years. Nor was he less skillful in Church government: the ancient records of Falls Monthly Meeting, show him to have been instrumental in its first establishment, and largely concerned in the transaction of its business, the first of the monthly meetings being held at his house. It would be difficult at this distant day to fix upon the precise period when William Biles first settled at the Falls, or from whence he came, as there does not appear to be any record handed down to us from which such information might be gathered: but judging from the trust and confidence in him reposed, both in civil and church government, it is evident that he was a man of no common character. There is a large brick dwelling, of ancient date, erected



on the west bank of what is generally called Biles Creek, being a portion of the Delaware River which circumscribes the western and southern borders of the fertile Island bearing the name of Biles; this house has been represented by tradition, and from the initials inscribed upon it, as the homestead of William Biles; but it, probably, was the second house he had erected on the same site. There is a large and fertile farm appended to this ancient habitation, and, upon a portion thereof, until, comparatively speaking, recent times, was pointed out a burial ground containing the remains of slaves, which is now obliterated. It, manifestly, would be in vain to undertake to disguise the assumption, that there were those in fellowship with friends, among the early settlers at the Falls, who held slaves; but be it also said of them that the evil of slavery was early recognized, and the system abandoned.

William Darke, Lyonel Brittain and William Beaks were also of the number who were instrumental in the first establishment of

Falls Monthly Meeting, and its records are evidence of their activity and usefulness in the transaction of its business. Of their history but little is now known; they, probably, were drawn hither by the attractions of civil and religious liberty, where they might publicly worship, maintain their peculiarities, and support all their principles, unmolested by mobs, and rude and unfeeling Officials of Government; the confiscation of property, and tedious and suffering imprisonment, which generally followed the faithful support of Friend's doctrines and testimonies in England in those days.

CHAP. III.

Falls Monthly Meeting of Friends was organized in the third month, 1683, and its sessions have been continued through a space of time amounting to within a few months of two hundred years. The first Book of Records contains the minutes of the meeting for about half a century; the language exhibits the abbreviations and peculiarities of the old English style, and the minutes, for years, are recorded in the handwriting of Phineas Pemberton. The first page of this Book of Records contains the following title: "A record of the proceedings of the Men's Monthly Meeting, held near the Falls of the Delaware, in the County of Bucks, and Province of Pennsylvania." under which the following passages of Scripture are written:

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall

hide a multitude of sins. JAMES, 5th CHAP. 19, 20th VERSE.

“Them that sin rebuke before all, that others also may fear. I TIM., 5th CHAP., 20th VERSE.

“A man that is a heretic, after the first and second admonition reject, knowing that he that is such, is subverted, and sinneth, being condemned of himself. TITUS, 3d CHAP. 10, 11th VERSE.

“For if a man know not how to rule his own house, how shall he take care of the Church of God. TIM., 3d CHAP., 5th VERSE.”

On the succeeding page appears a record of the proceedings of the first Falls Monthly Meeting: it exhibits reasons why it was set up, and describes other incidents relating to its organization, being as follows:

“At a meeting at William Biles’ house, the 2d day of the third month, 1683, then held to wait upon the Lord for his wisdom, to hear what should be offered, in order to inspect into the affairs of the Church, that all things might be kept therein sweet and savory to the Lord, and by our care over the Church, helpful in

the work of God, and we, whose names follow, being present, thought it fit and necessary that a monthly meeting should be set up of both men and women Friends; and that this meeting to be the first of the men's meetings after our arrival in these parts. William Yardley, James Harrison, Phineas Pemberton, William Biles, William Darke, Lyonel Brittain, William Beakes."

The monthly meeting being thus organized and prepared to proceed to business, but one subject appears to have claimed its attention. A member being disposed to take the usual preliminary steps toward proceeding in marriage, had laid his intentions before Burlington Monthly Meeting, where Falls Friends were represented previous to the establishment of their own; but it being out of his power at that time to produce a certificate of membership from England, Friends of Burlington were unwilling to grant permission for further proceeding until greater clearness appeared. The said intentions were now proposed in this first monthly meeting at the Falls, but no

certificate of membership being yet produced, and Friends at Falls not being sufficiently informed of the position occupied by Burlington Meeting in relation to its proceeding in the case, obstructions were recognized. Falls Friends appear to have been very desirous that this marriage should not take place until, as they said, way opened with more clearness for it: they did not relax labor for the purpose of attaining this desirable object, but as faithful watchmen upon the walls of their Zion, they were slow to hazard the reputation of their profession, whereby truth might suffer: they therefore, administered this advice to the parties, that they should "wait in patience until Friends were satisfied in it." We may, therefore, well suppose that these earnest advocates of order were much grieved to hear that the marriage had been accomplished out of the order of society; which information was reported to the next monthly meeting, and Friends were not backward in placing the principal offender under dealing. An abridged narrative of the proceedings appertaining to

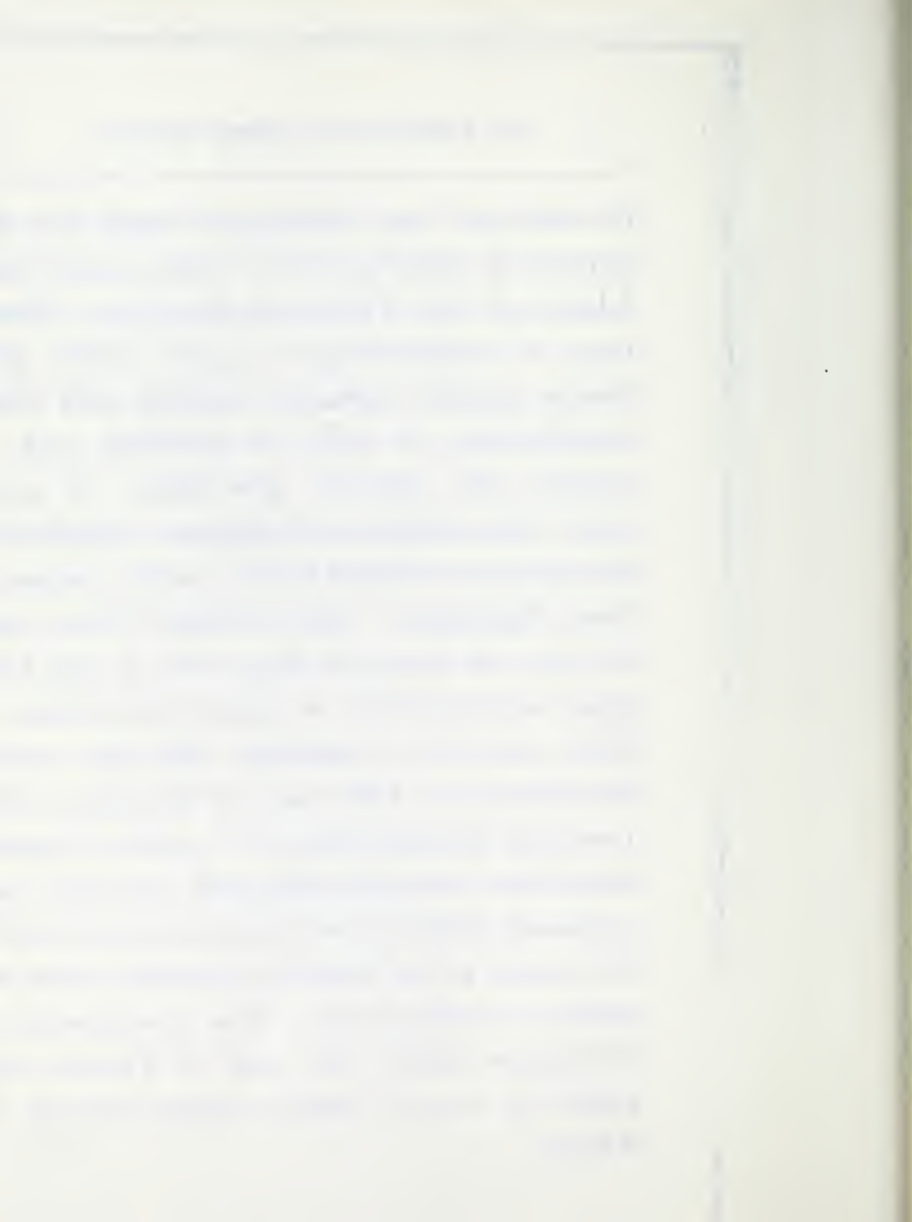
the first of these is the fact that the
human body is not a simple machine,
but a complex organism, capable of
adaptation to its environment. The
second is the fact that the human
body is not a static entity, but a
dynamic one, constantly changing
and developing. The third is the
fact that the human body is not a
closed system, but an open one, in
constant contact with its environment.

The first of these facts is the most
important, for it is the basis of all
the other facts. It is the fact that
the human body is a complex organism,
capable of adaptation to its environment.
This fact is the basis of all the other
facts, for it is the basis of the fact
that the human body is a dynamic
entity, constantly changing and
developing.

The second fact is the fact that the
human body is not a static entity, but
a dynamic one, constantly changing
and developing. This fact is the basis
of all the other facts, for it is the
basis of the fact that the human
body is a complex organism, capable
of adaptation to its environment.

The third fact is the fact that the
human body is not a closed system, but
an open one, in constant contact with
its environment. This fact is the basis
of all the other facts, for it is the
basis of the fact that the human
body is a dynamic entity, constantly
changing and developing.

the case, has been introduced chiefly for the purpose of bringing into view the great carefulness of both Falls and Burlington Meetings, in endeavoring to guard their profession against reproach, together with their manifestation of effort to establish and to sustain the general prevalence of good order; these objects and purposes include the information contained in the quaint document from Burlington. And although there may be those in this, our day, who do not look upon such departure as among the offences of high grade, it is manifest that our primitive friends at Falls and at Burlington, did view this transgression as a matter of grave importance, involving the deep religious concernment of their pious minds; they, probably, felt bound to be faithful in dealing with all grades of transgression. The document from Burlington, partly by way of Epistle, and partly by way of current proceedings, is as follows:



“To our dear friends and brethren in the monthly meeting for the County of Bucks, in Pennsylvania:

“Dear friends, with love unfeigned in the holy covenant of life, do we greet and tenderly salute you, blessing God for the holy communion and fellowship which he hath graciously brought his people into, and doth defend and preserve them in, where being kept, our greatest care will be for the honor of God, and the good of his people. Dear friends, we are comforted concerning many of you, being fully assured of your integrity and service in the Lord, and are glad our lot has fallen so near each other, and do desire that in this service and work of God, which he is carrying on here as well as elsewhere, and will make glorious in his time, we may be all packed together, and knit in that holy bond, which the strongest powers of darkness are not able to break.

“Dear friends, as to the business of——— and his friend, we are informed that he has a certificate come, and, therefore, our exercise as

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to that is at an end; yet, still, we are desirous, according to our former intentions, to give you a naked serious account. Wherefore, we have laid such an injunction on all, of having certificates when their marriages were presented, that came single and marriageable into this country. We had many marriages that came before us where little could be certified concerning the persons, yet earnestly pressing the accomplishment of the matter, which became a great strait and exercise to honest friends on whom God had laid the care of his honor. Yet, for a time, in condescension did permit such marriages, constantly expressing ourselves not satisfied therewith, still desiring that care might be taken for the future, that things too doubtful and dangerous might not be put upon us; requesting the care and help of Friends in England to inform such as come over, that they might bring certificates with them; giving notice through our respective meetings that it was expected; also, informing all how they might be helped by the monthly meeting here in their sending. Yet, notwith-

standing it was allowed, and the old practice continued and grew amongst us, and the burthen of the upright grew with it, some alleging that such and such were passed and why not we. So, finding it of that dangerous consequence, and that it strengthened the wrong, and hurt the good, we can say, in the sight of God and his people, a necessity was laid upon us to do what we did, singly eyeing the glory of God, and the advancement of His truth in it. So, not doubting that we shall be felt, and credited, and strengthened by you herein, we subscribe ourselves by order, and on the behalf of our men's monthly meeting, the 2d of the fifth month, 1683, your friends and brethren in the love and travails of the truth."

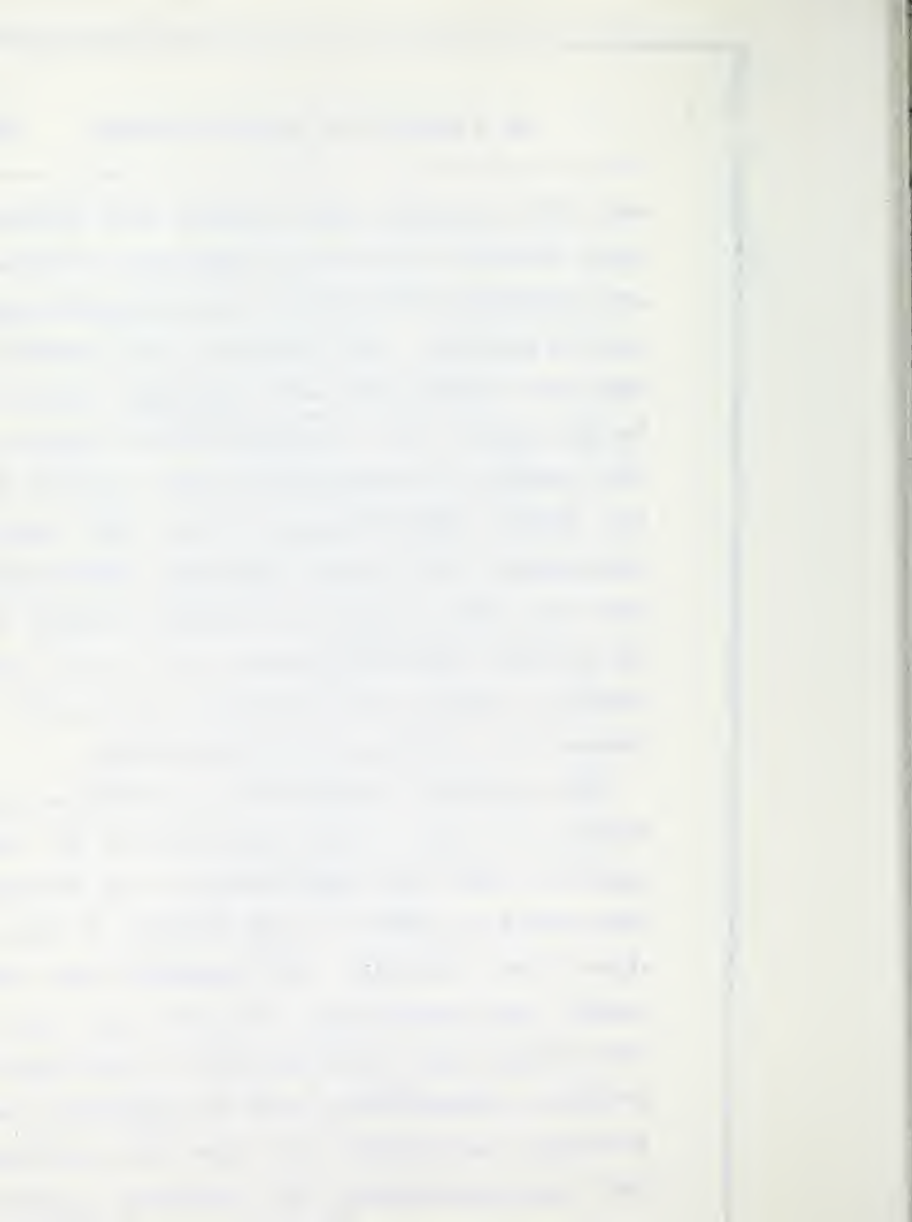
SAMUEL JENNINGS,

THOMAS BUDD.

This specimen of the mode of transacting the affairs of the Church in the youthful days of Falls Monthly Meeting, is with its accompaniments, a narrative not wholly uninteresting in character: an erring brother, slighting the counsel of his friends, and persisting in his

own will, brought much trouble and distress upon himself, and also an abundance of labor and solicitude to his friends, extending through several months. All doubt as to his membership was shortly after his marriage removed by the arrival of a certificate from England. His position and stumbling were treated by his friends with firmness, but with much forbearance, and long continued affectionate care and labor, and he was finally brought to an humble acknowledgment of his error, and making suitable concessions by condemnation thereof, was continued in membership.

This narrative discloses the carefulness and fidelity of some of our predecessors, in the cause of order and righteousness: the friends that stood as pillars in the Church in those days, were evidently very watchful over the purity and consistency of their own lives; and though they were friends of very tender feelings, sympathizing with the afflicted and relieving the destitute, yet were they zealous and uncompromising in testimony against



those who continued unyielding in innovation upon their established precepts, and what they believed to be their gospel order; the offences of transgressors were doubtless a grief and a burthen to their Christian feelings, but while a reasonable hope of restoration remained, they labored diligently and affectionately with offenders; not cutting them off from the fold where restoration could be attained without a compromise of the principles of their profession; but in failure of this, their testimony went forth against them. And, as might be expected, the fruits of the labors of these fathers in our Israel, clothed with a Christian spirit, and jealous of the honor of truth, were abundant and good. Doubtless the weight and influence of their spirits did, under the divine blessing, operate as a hedge of preservation about the young, and unbaptized, and unestablished, yet they were not exempt from exercises occasionally brought upon their pious minds, by the conduct of offending members; but these were



generally reclaimed, and in the earlier years of the existence of Falls Monthly Meeting, but few were testified against.

And, although the document from Burlington gives evidence that there had been some connivance at innovation, and the records at Falls are interspersed with cases of delinquency; have we in this our day made great improvement upon the primitive condition of our society in this country? Are we more zealous for the promotion of good order, our habits such as are more calculated to wean us from the allurements of the world; to make us more sensible of our dependence upon Divine Providence for the blessings we enjoy, and our hearts more grateful for these blessings? Are our worthies more deeply rooted and grounded in the Christian faith; more deeply experienced in the work of vital religion? Are our religious meetings more eminently owned by Israel's Shepherd, and the baptizing influence of His heavenly love and power more sensibly felt; and are our borders enlarging at the present time?

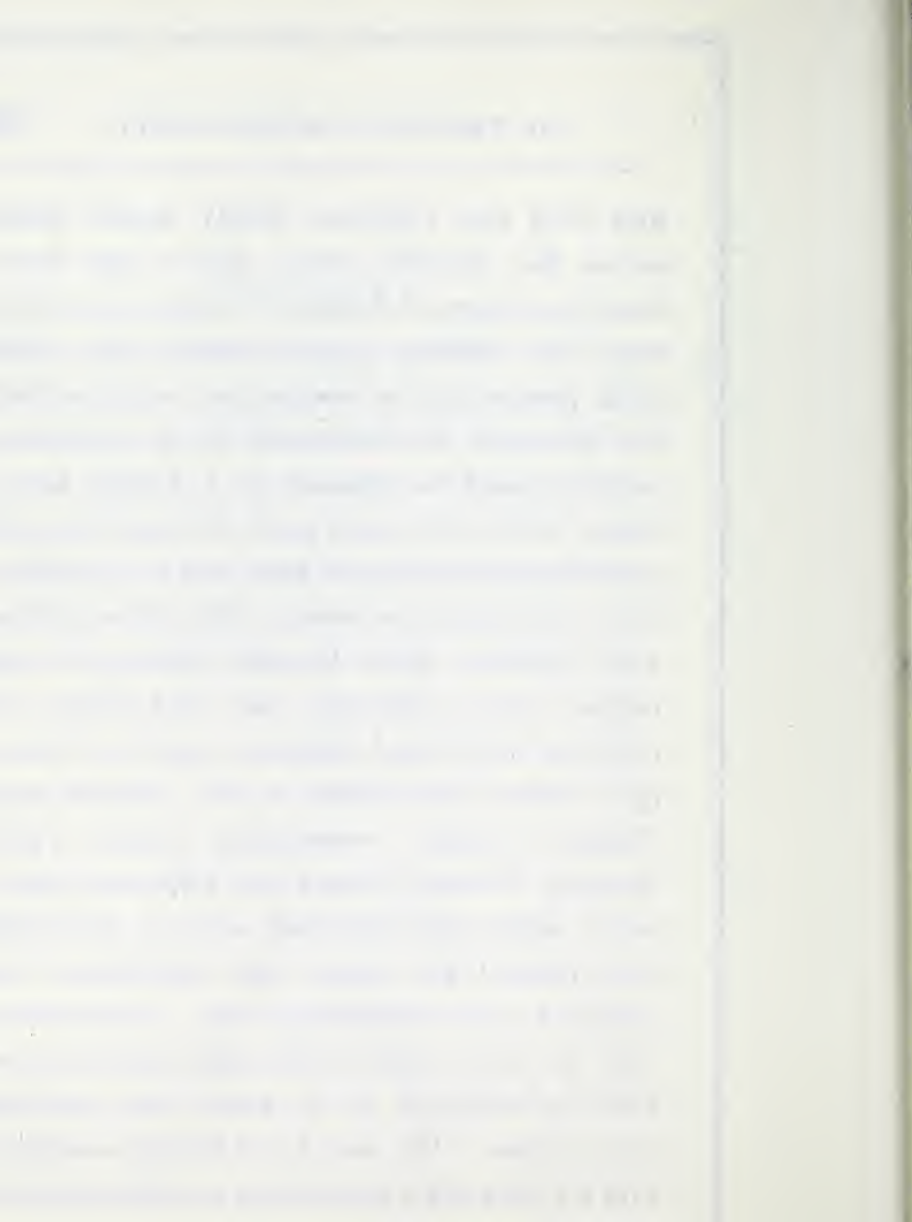
The Book containing the records of the ancient proceedings of Falls Monthly Meeting of women Friends, has disappeared. The loss of these memorials of primitive usefulness is to be regretted; for mothers in our Israel, as well as fathers, were shining lights in those days; mothers endowed with heavenly wisdom and clothed with the garment of righteousness; watchful of their principles against innovation, and of their order against transgression. The materials for compiling a history of those worthy women Friends are now scanty, but doubtless there were those amongst them whose memorials are on high; and that there shall they be had in everlasting remembrance, although the memory of their pious lives may not be perpetuated here on earth. A knowledge of the proceedings of their monthly meeting in its infant state might have been instructive in examples of fidelity, in the exercise of Christian order, and a more extended history of their circumspect lives might have been useful in directing the wanderer to the same rock on which they had

built. and in building thereon, found safety; yet, notwithstanding this loss of materials, there is satisfaction in looking back to those primitive times, those days of harmonious labor for the welfare of the Church, when honest simplicity and purity of purpose were so conspicuous in the lives of its guardians, shedding a preserving influence as a hedge about its honor. It is pleasing to look back and believe, that the burthen bearers on whom the faithful support of Falls Monthly Meeting of Friends early rested, were men and women of "clean hands."

CHAP. IV.

On the 29th of the seventh month, 1683, Thomas Janney, an eminent and much beloved minister, arrived with his family from England, and settled among his friends, not far from the Falls of the Delaware, in Pennsylvania, and became an active and useful member of Falls Monthly Meeting, of which the records give evidence; and other accounts show him to have been a faithful laborer in word and doctrine. He was uncle to Phineas Pemberton, and we doubt not but he and his family met with a cordial reception from their warm hearted friends, who had preceded them in wilderness America; the ties of consanguinity, friendship, and gospel fellowship, all combined to render these migrators welcome; many of the partners in exile here met together, had nobly borne their testimonies in the cause of truth and righteousness in their native land, and had suffered for their faithfulness; but persecution in measure drove them.

and civil and religious liberty wooed them across the Atlantic wave; and it may have been the design of Infinite Goodness, not only that this suffering people should find relief from persecution by emigration, but also that the standard of Christianity in its primitive purity should be planted in a foreign land. Many of the wise and good of that day and generation concentrated here, and it is gratifying to look back and observe that the worthies who sustained Falls Monthly Meeting in its infancy, were, eminently, men and women of religious weight and influence; and as a brother beloved and father in the Church was Thomas Janney, concerning whom, Falls Monthly Meeting issued the following testimony after this dedicated servant of Christ had finished his course, and, doubtless, was gathered to his everlasting rest. "He settled with us at his first coming into these parts, laboring amongst us in word and doctrine divers years. We loved and highly esteemed him for his work's sake, being an able minister of the gospel, sound in doctrine, endowed with

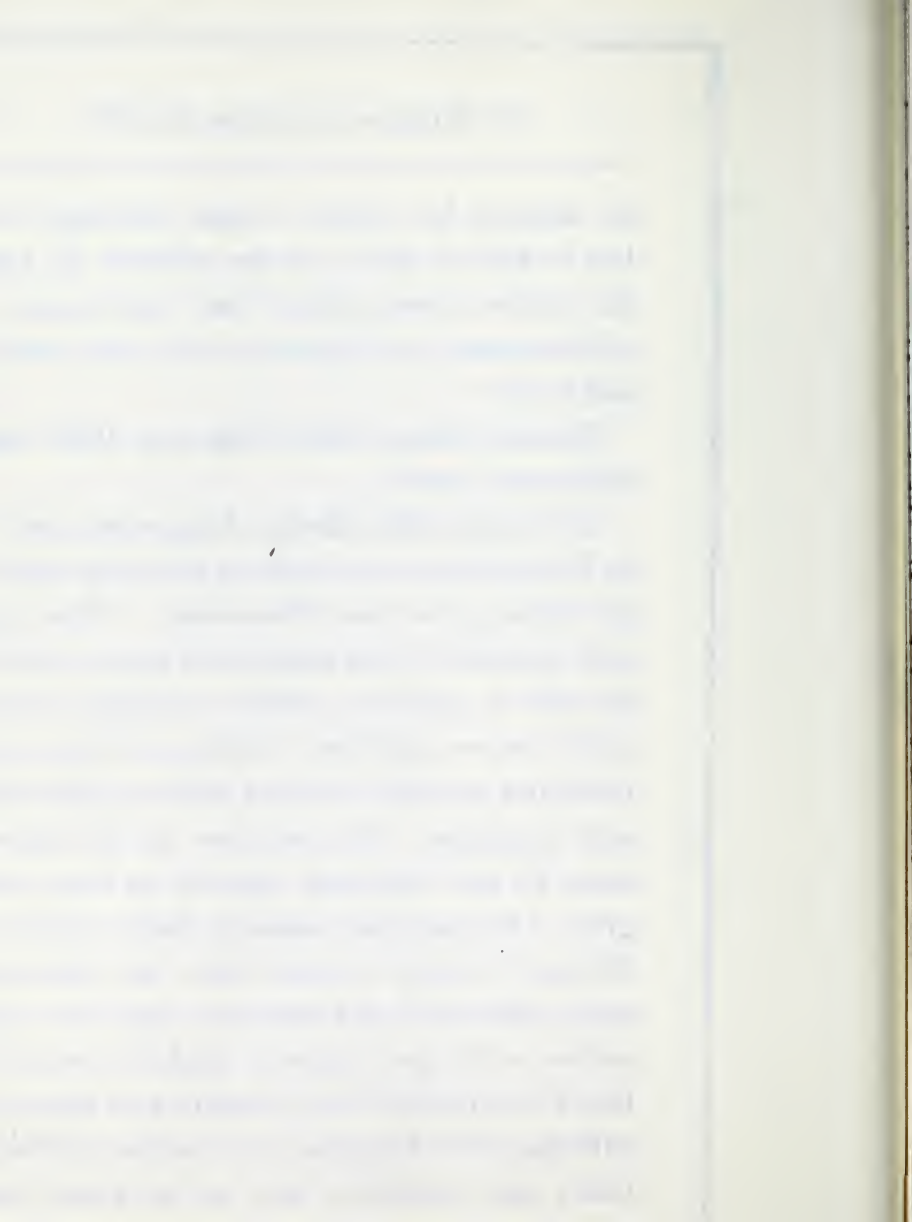


wisdom and ready utterance, and favored with openings into the mysteries of God's kingdom. He was not forward to offer his gift, having a true regard to the giver, who said formerly 'cast the net on the right side of the ship.' Therefore, his 'bow abode in strength.' And, although the Lord had furnished him with such excellent qualifications, he had so learned self denial as not to glory therein; but was ready to prefer his friends before himself, and give them the right hand of fellowship; being careful to keep the testimony of truth clear on all accounts, saying: 'Those that appear in public are doubly bound so to do.' He was of a cheerful and peaceable temper, and innocent and blameless in life. As the Lord hath bestowed on him a gift in the ministry, beyond many of his fellows, so he was careful to improve it to his honor and the comfort of his people, laboring therein, not only here in Pennsylvania and New Jersey, but he also visited the churches several times in New England, Rhode Island, Long Island, and Maryland; and lastly he went on that service to Old England, where

he finished his course. And, although, our loss of him is great, we are satisfied he hath his portion among those that 'turn many to righteousness, and shine as the stars forever and ever.'"

Thomas Janney died in the year 1696, aged sixty-three years.

In the year 1684, Rodger Longworth arrived in Pennsylvania, and took up his abode among his friends at or near Pennsbury. This eminent minister of the gospel had spent much of his life in religious service, travelling extensively by sea and land, visiting various countries, and people of varied habits, professions and languages. His services in the sacred cause he had espoused, appears to have been great. His zeal and sense of duty, under the Divine blessing, enabled him to surmount many difficulties and dangers; and his resignation to Divine disposal, doubtless, was followed by qualification to endure privation and suffering with Christian resignation and fortitude; and, doubtless too, as he went forth



bearing precious seed, and, at times weeping, he was permitted to return rejoicing, bringing his sheaves with him, having faithfully performed the abundant service required at his hands. He is mentioned by Joseph Besse, as "one of the public Friends, who, when the storm of persecution raged with great violence in England, boldly preached the truth, at the hazard of all that was dear in this world," and it is easy to comprehend that this dignified and truly devoted servant of Christ, was greeted by kindred spirits at Falls, with warm feelings of friendship and heartfelt satisfaction. Rodger Longworth, in his youthful days, had been apprenticed to James Harrison, and, undoubtedly, the fatherly care and counsel of such a friend, was of lasting benefit to the young candidate for immortality and eternal life, who, heeding the voice of instruction, both human and Divine, was constrained to improve the talents committed to his trust, his day's work keeping pace with the day, and thus he became the comfortable companion and co-laborer in the work of righteousness, with the

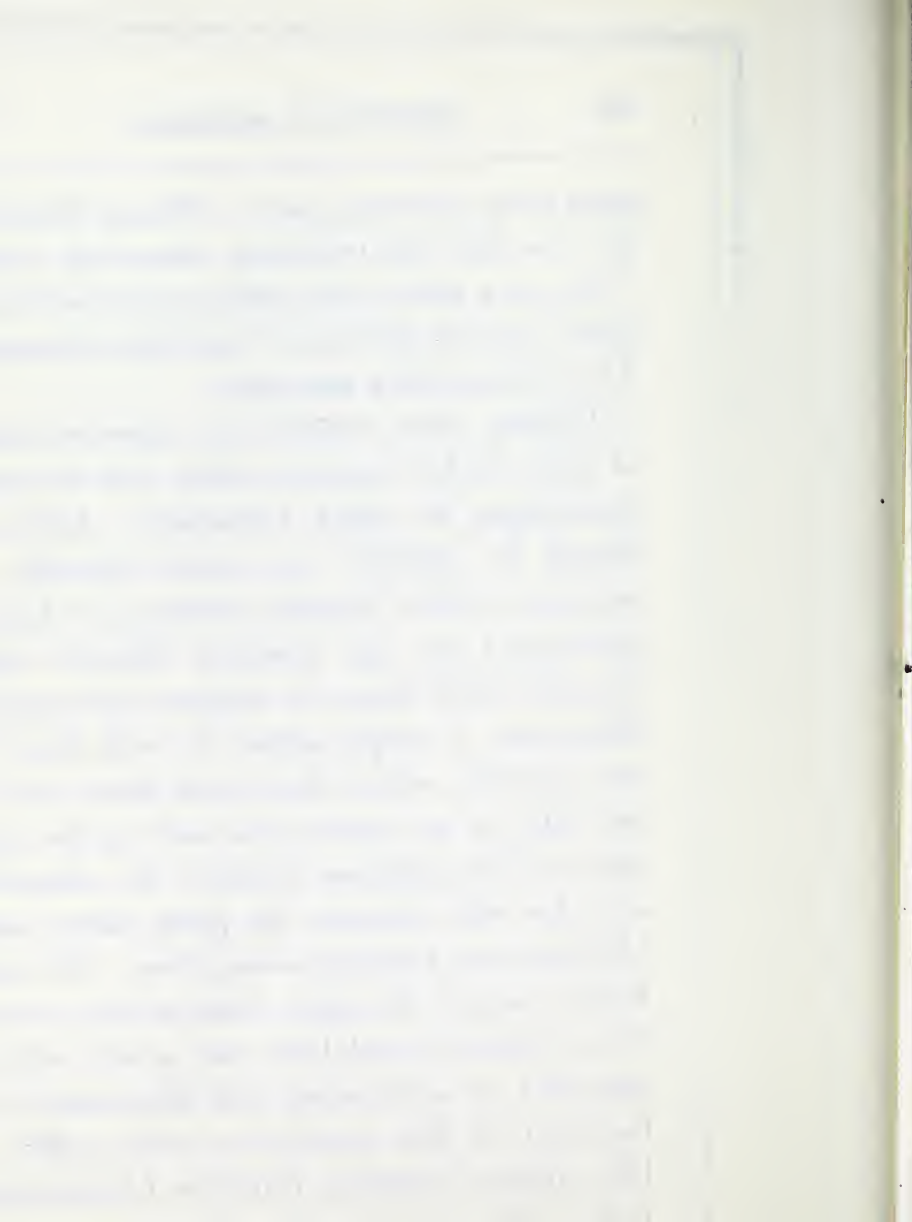
Friends among whom his lot was eventually cast. From the accomplishment of his last religious service abroad, he returned to Falls in the third month 1687, where his earthly pilgrimage was, not long after, brought to a peaceful close, aged about fifty-seven years.

Robert Bond was an interesting youth whom his father had confided to the care and tuition of James Harrison; and it is reasonable to suppose that the superintending care of such an experienced and loving friend, and his pious precepts and instructive example, were instrumental in producing a most salutary influence upon the short, but virtuous life of his dependent, but appreciative ward; and, also, that James, himself, felt richly rewarded in his efforts to train this young heir of the kingdom of heaven, in the way he should go; for he never departed from it, though he lived not until he was old. James and his young friend were not separated by the removal to America; but the youth being of a delicate constitution died in the seventh month, 1684, about two years after his arrival in the colony.



aged about eighteen years. Phineas Pemberton has left this testimony concerning him: "He was a sober, solid youth; his deportment grave; having the fear of God before his eyes. I loved him with a true love."

William Penn resided for a space of time at Falls, in his mansion, which, with its near appendages, he called Pennsbury. And although he probably was never formally a member of Falls Monthly Meeting, yet being surrounded by the members thereof, and mingling with them in religious and social intercourse, it might almost be said that he was, virtually, one of them; and there can be but little or no doubt of his leaving the impress of his judicious councils, his fatherly care, his wise precepts, his pious labors and his instructive example among them. He was found amongst the early fruits of the prevalence of that Gospel light and power, which prevailed so marvelously and efficaciously in the dawn of that gospel day, when, after a long night of apostacy, primitive Christianity in its purity was revived in England. In the

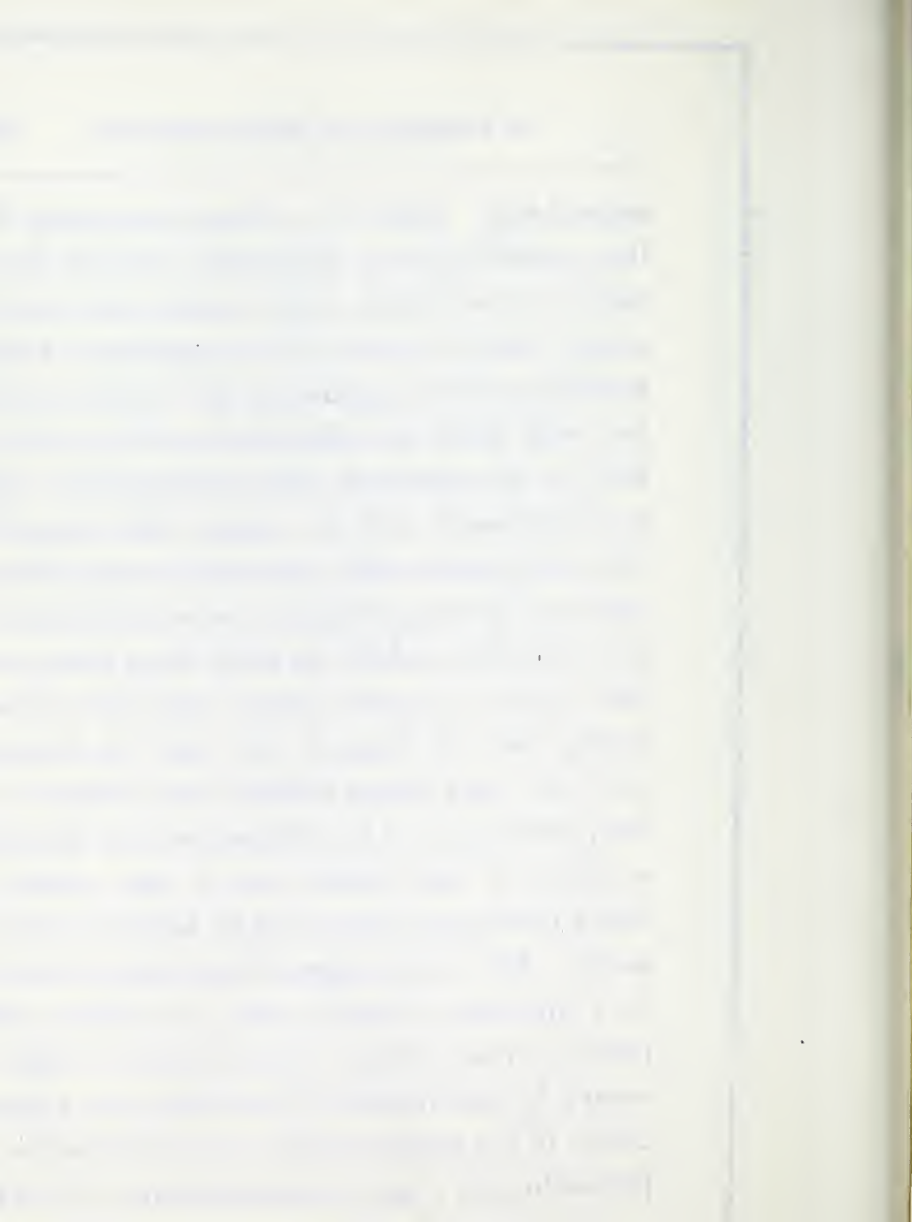


flower of youth; possessed of natural abilities of a superior grade; descended from a popular family, with the road to preferment before him; with a prospect of an ample inheritance of property, and worldly titles and honors; he turned aside from the allurements of the world, and taking up the daily cross, became a devoted follower and servant of the Prince of Peace. It was not disappointed ambition; it was not satiety of the world; it was not that life had lost its charms; sorrow and sickness had not disappointed his pleasant pictures; and age and infirmities had not warned him of the approach of death. It was not this kind of influence that operated on his youthful mind and wrought this change; for sacrifice, he brought not a lame offering to the altar; but, yielding his heart to the regenerating power of Divine Grace, and growing in grace as he grew in years, attained the stature of a strong man in spiritual and in temporal things; and, with subdued spirit, prostrated at the sacred foot-stool, he was brought into a willingness to resign gold and silver, houses

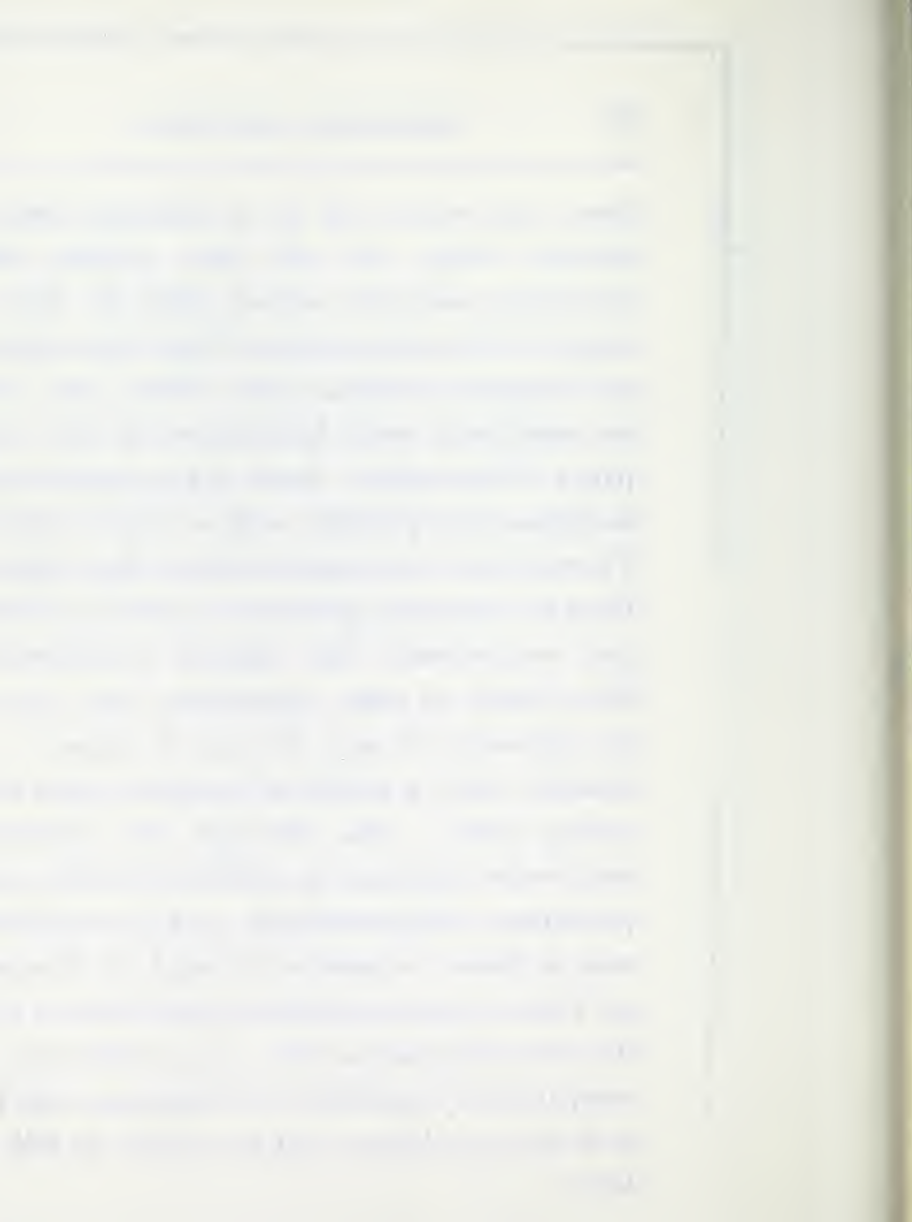


and lands, honor and preferment; to suffer expulsion from his father's house, and to pass the prime of his days within prison walls, rather than turn away from Him who hath the words of eternal life, and in whose name he had set up his banners; choosing rather to suffer affliction with his suffering friends, than to enjoy the doubtful pleasures of the world for a season. It is reasonable to suppose that it was not until after a powerful conviction upon his own mind, and the subjection of his natural will, that William Penn was brought to embrace the tenets of the despised Quakers: the allurements of the world on the one hand, were inviting him to partake of its deceptive pleasures; while on the other, he saw that the path of self-denial, and the way of the daily cross, was the straight and narrow way that led to everlasting life. This opposite state of things, doubtless, caused many conflicting feelings in the mind of a youth, educated and nurtured in the maxims and customs of the world, scarce yet arrived at the age of manhood, and with abundance to gratify his

natural will. There is a strong propensity in the youthful mind to delay the accepted time, the day of salvation, until a more convenient season; and in view of the magnitude of the worldly sacrifice required at his hands, doubtless, such delay was presented in all its plausibility to his exercised mind, accompanied with its allurements and its snares; but happily these temptations did not receive much entertainment in the purifying process operating in his awakened soul, for he early chose that good part which was never taken away from him; having put his hand to the plow he looked not back; and being faithful and diligent in the performance of his allotted service, became a father in our Israel, one of our society's ablest defenders, and one of its brightest ornaments. He was an extraordinary man, viewed as a minister of the Gospel; as holding the pen of a ready writer; in the heat of controversy; by the fireside of his family; as a law-giver; in his private walks amongst men; as a philanthropist; as an administrator of civil government; as possessed of fine qualities of



head and heart; and as a testimony bearer against wrong. In all these aspects, and abundance more, he seemed gifted by Providence for the advancement of both the eternal and temporal welfare of his fellow man, and he manifested much faithfulness in the occupancy of those gifts. Some of his temptations, doubtless, were peculiar, such as very few of our Friends have ever experienced, as they sprung from his unusually prominent worldly position and connections. He suffered considerably from breach of trust, ingratitude, and abuse, yet, through all, was favored to possess an humble mind, a purity of purpose, and a forgiving spirit. And, although his declining years were harrassed by political troubles, and pecuniary embarrassments, and his intellect was, at times, somewhat clouded by disease, yet there is reason to believe that he never lost the savor of immortal life; his sun went down, comparatively speaking, in brightness, and he rests from his labors, and his works do follow him.



Of Naomi Whaley but little is now known, except the following notice taken from the records of Falls Monthly Meeting, dated the 1st day of the 5th month, 1685: "Naomi Whaley hath this day presented to this meeting, that she hath a mind to travel on Truth's account to the northward. Therefore, this meeting having weighed the matter, hath condescended that she may take her opportunity, and ordered that Phineas Pemberton do draw a certificate, and let it be signed by some Friends on the meeting's behalf."

CHAP. V.

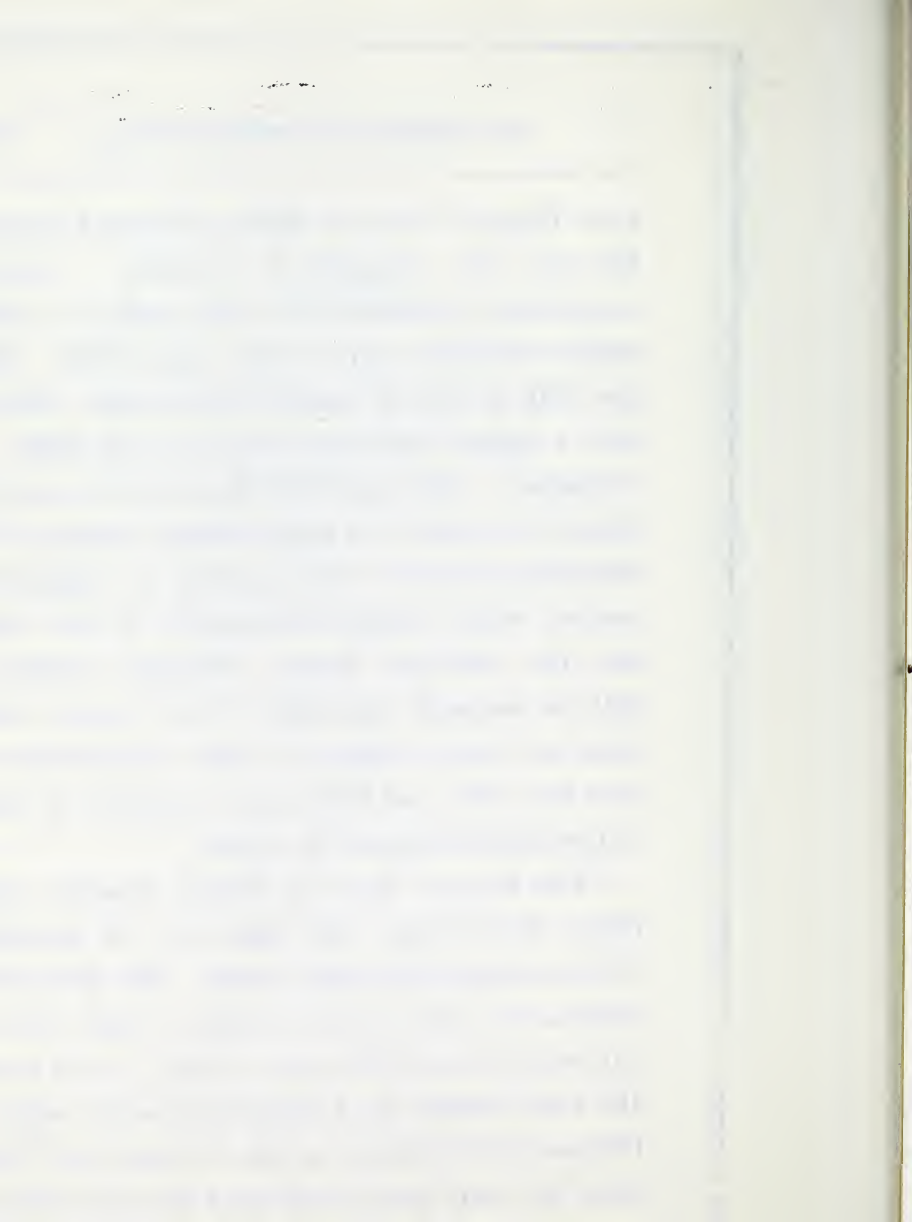
The following quotations from an account written by a member of the Pemberton family, about the year 1814, describes some interesting incidents; that part which relates to the peaceful termination of the lives of several of the worthies who settled early at Falls, is particularly interesting; the prevalence of the disease which swept many from the face of the earth, doubtless produced a season of conflict and sore distress; inasmuch as those who retained their health were scarcely sufficient in number to administer the needful attentions to the sick, but in this afflictive dispensation they were not forgotten; there is evidence that a considerable number of those who were removed by death, laid down their heads in peace.

" In the latter end of the year 1685, Phineas went to Philadelphia to attend the Assembly; and on the 5th of the third month, following, he received a commission from Thomas Loyd,



to be Deputy Master of Rolls of Bucks County. Having been engaged in erecting a more comfortable habitation for his family, he finished the same early in the year 1687. On the 16th of the 3d month, he records, "there was a great land-flood, and on the 29th, a 'rupture.'" It is probable that the river overflowed its banks to a great extent; and on its subsiding, it left a vast quantity of vegetable matter, which being decomposed in the hot sun, the miasma thence exhaled, together with an unusual quantity of rain, became the cause of much sickness in the neighborhood near the river and Falls, and a number of the settlers were removed by death.

"The first of these in Bucks County was Ralph Pemberton, who died on 5th month, 17th, at the age of seventy-seven. He suddenly sunk under the disease, having a high fever, but remained sensible and cheerful to the last. He was buried in a burying-ground, which Phineas had laid out on his own land, not far from his own house, and near the river Delaware. It was ten rods square, and was designed



for the interment of the members of his family, and also for those of his own religious society in the neighborhood.

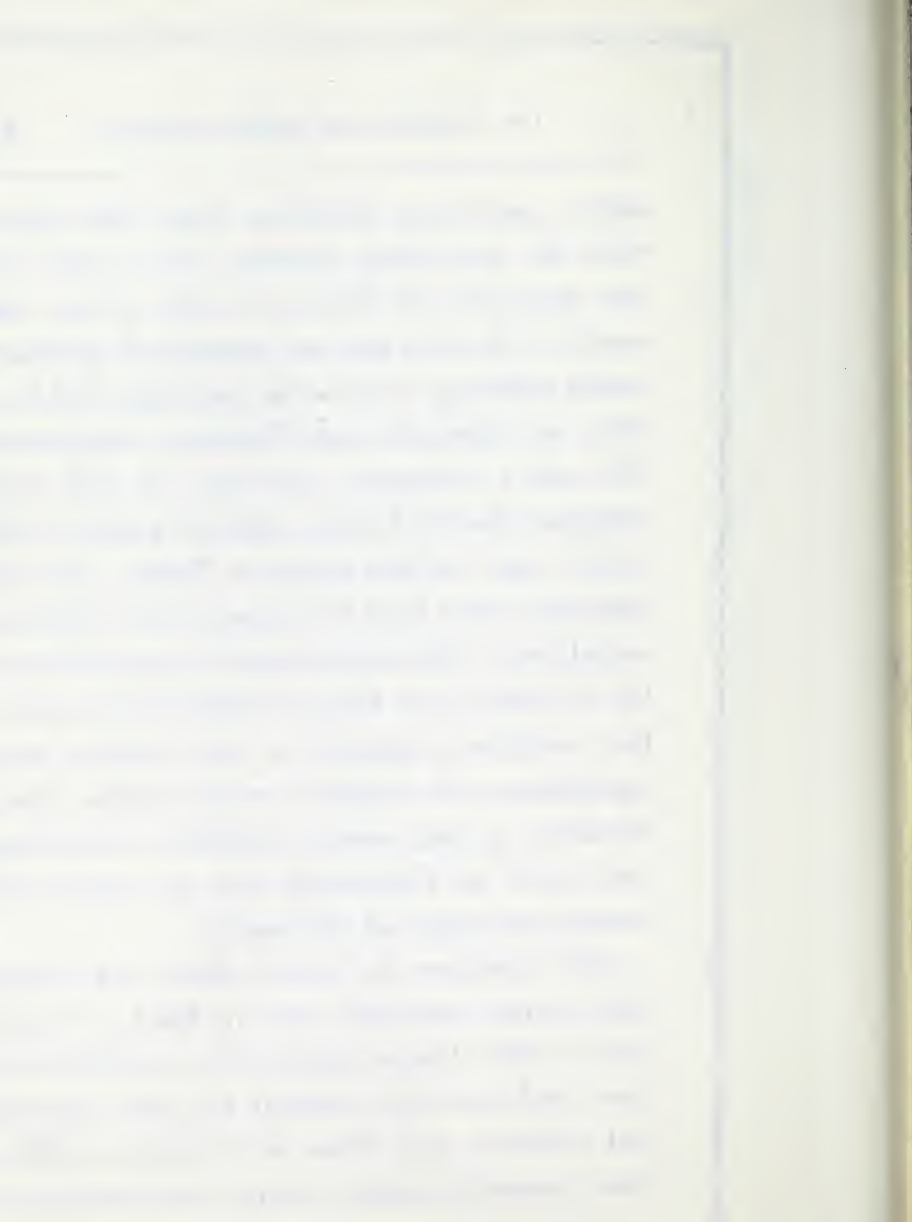
“Phineas himself, was also taken sick about this time, nor did his wife and children escape, but they all slowly recovered. Agnes Harrison, who was an aged woman when she came with them from England, was the next of the family who was removed by this disease. She departed in peace on the 6th of the 6th month, aged eighty-six years. On the next day, that good and eminent man, Rodger Longworth, also laid down the body; the fever was violent, yet he bore his last illness with much meekness and patience, and was preserved remarkably still and quiet during his sickness, which continued about fourteen days; he passed away like a lamb, leaving behind him a sweet remembrance of his virtues and gentleness, his fidelity to his Great Master's cause, and his zeal to promote righteousness on the earth; and was gathered into that rest prepared for the people of God.

“Several other neighbors were removed by



death; and James Harrison being also seized with the prevailing disease, sunk under it, and departed this life on the 6th of the 8th month. He also was an example of patience under suffering, even to the last, and died in a state of calmness and Christian composure. He was a strenuous advocate of civil and religious liberty, having suffered much in his native land in the cause of Truth, and his character stood high for integrity and religious usefulness. The commissions he received from the Governor, his friend William Penn, show the confidence placed in his talents and uprightness of conduct; many letters from the latter, giving minute directions concerning the estate at Pennsbury, are yet preserved among the papers of the family.

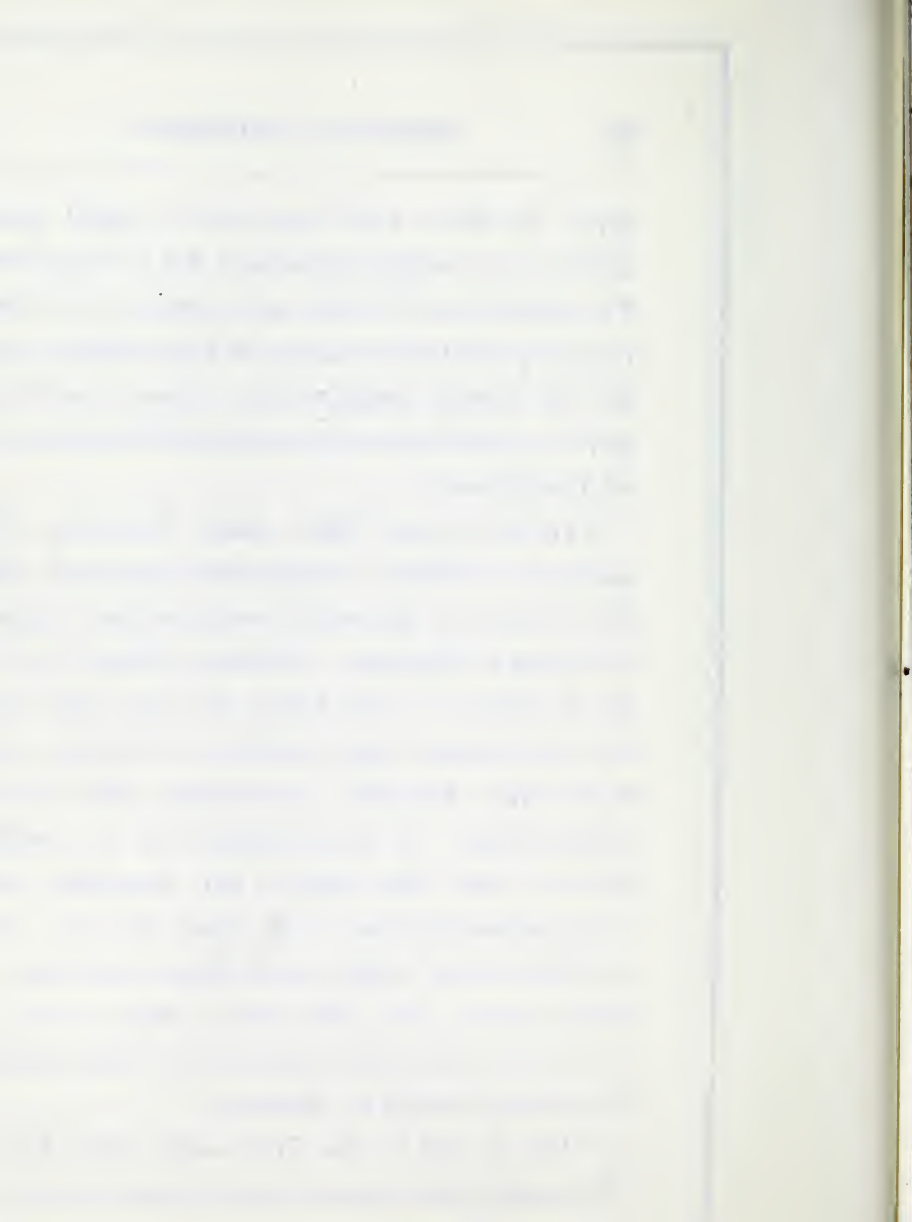
“The sickness by which these and many others were removed, both in Bucks County and in New Jersey, raged for a considerable time, and was very mortal to aged persons and children, and those of delicate constitutions; scarcely a family escaped, and sometimes none were left well enough to attend the rest-



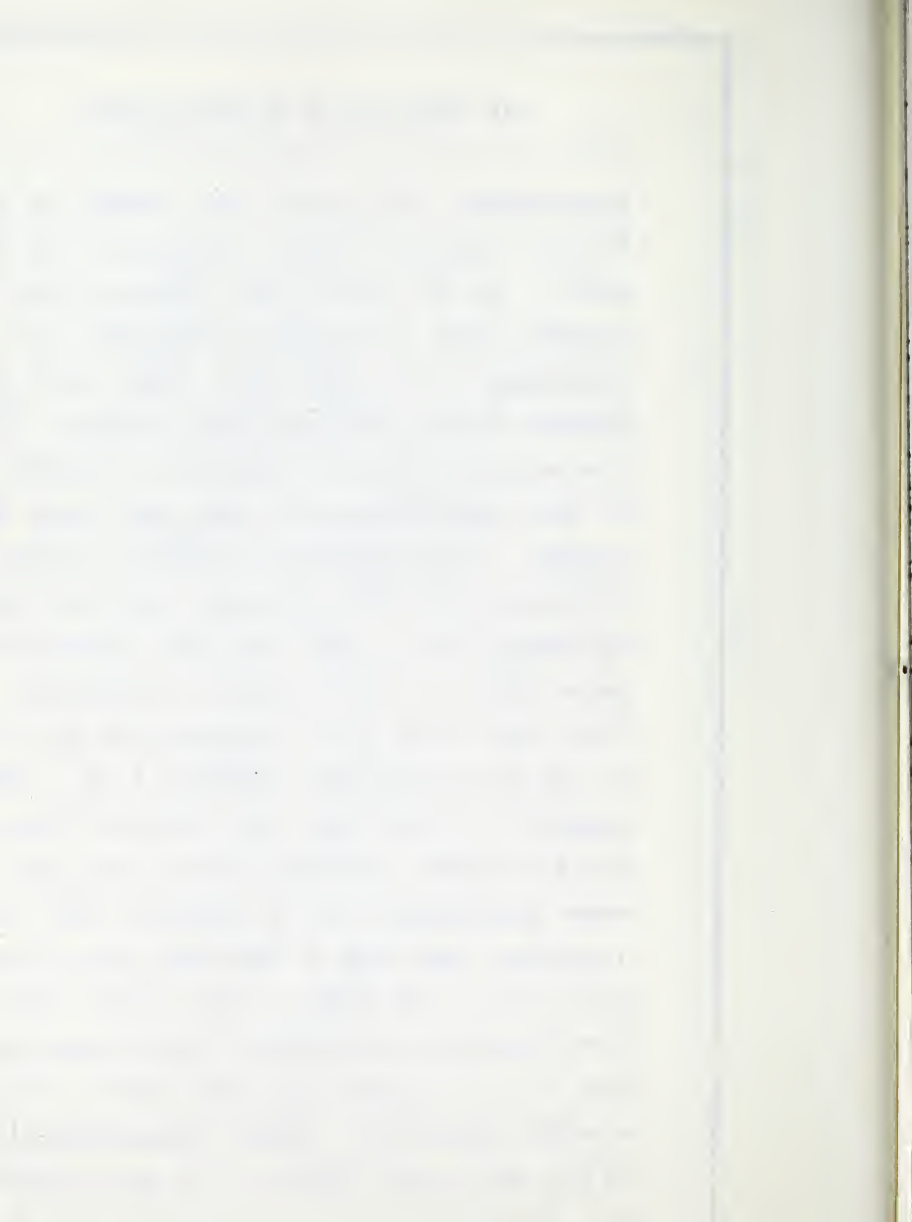
Even in those who recovered, a great prostration of strength remained for a long time. The afflictions of these new settlers, in being thus deprived of so many of their friends, can be but faintly imagined by those who have never experienced such mournful dispensations of Providence.

"In the year 1690, Anne Harrison, the mother of Phebe Pemberton, departed this life. She left the world with perfect composure and resignation. Taking a friend by the hand, while on her dying bed, she told him she had always been sensible of his love, and bade him farewell, concluding with these expressions: 'I am satisfied of a resting place.' She also said to her daughter, who sat weeping by her: 'Be glad thereby,' and told her to be rather glad than otherwise on her account; for, although it was a trial to nature to part with a parent, yet to that parent the change would be glorious.

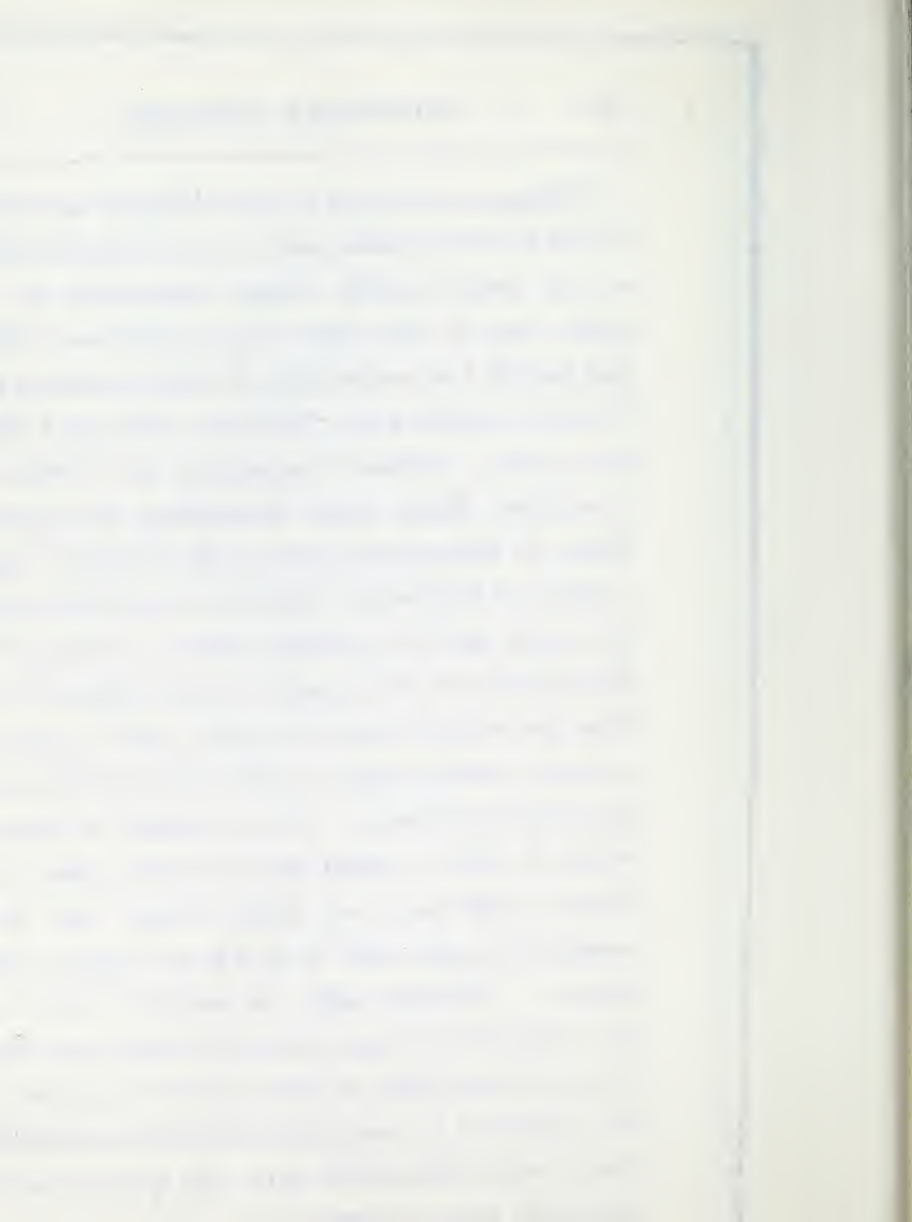
"On the 3d of the 7th month, 1695, Lydia Wharmby, who came from England with the family, and probably lived with them as



housekeeper, died, and was buried in the family cemetery before mentioned, 'at the point.' In the next year. Phineas lost his amiable wife, the tender companion of his pilgrimage over the great deep, and the faithful sharer of his joys and sorrows. This loss was not without its attendant consolations, in the remembrance of her piety and her virtues. 'She departed,' as Phineas writes to a friend, 'in the like innocent state she hath all along lived. After she had declared her peace with the Lord, and her satisfaction to leave the world, and a testimony of her love to me, she caused her children to be called (capable to hear her), and exhorted them to the fear of the Lord, and duty to me, and in some particulars how to regulate their conversation; and with a kiss took leave of the lesser sort; and lastly, a few minutes before her departure, she desired me to remember her love to several of her friends: being sensible to the last. Phebe deceased the 30th of the 8th month, 1696, at the age of thirty-six—just fourteen years after her arrival in the Pautuxent River."

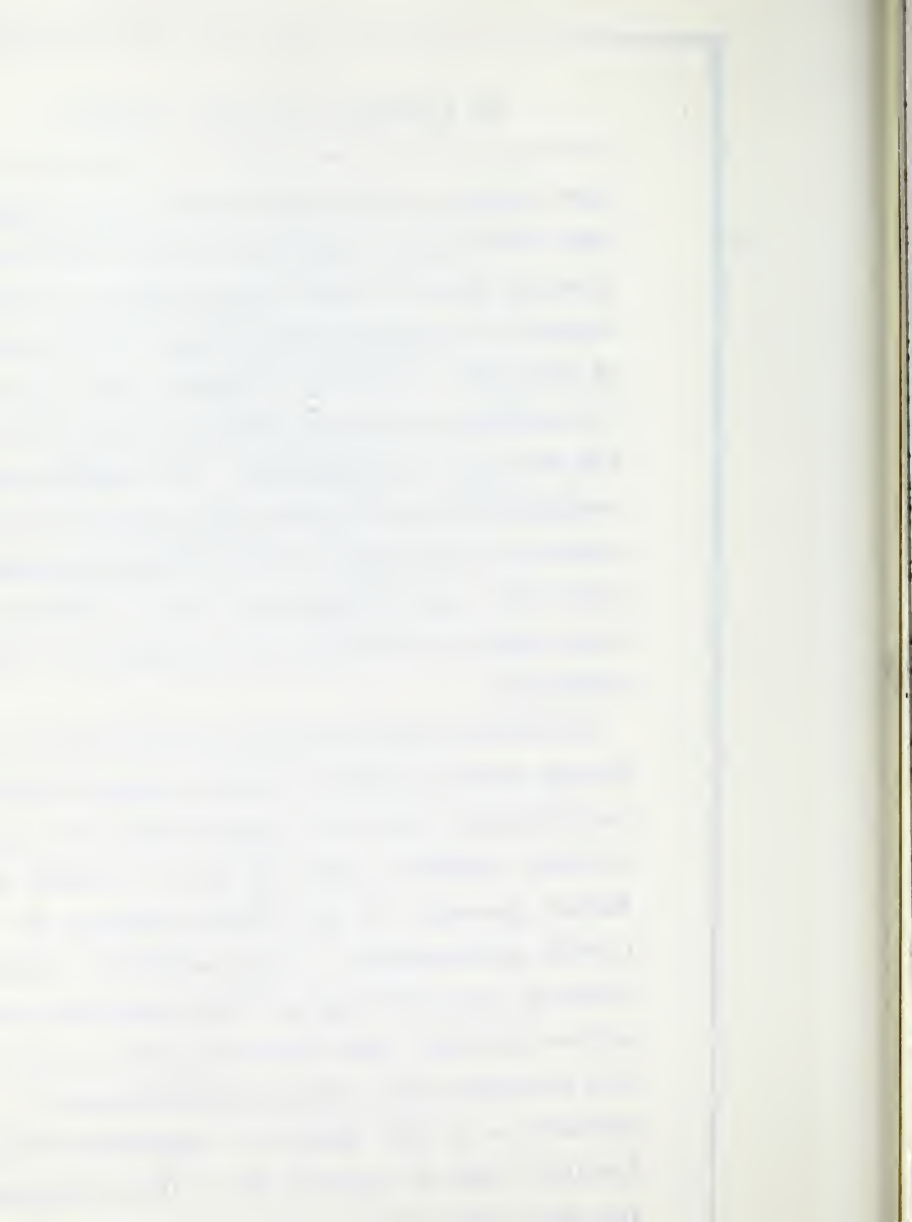


Phineas continued to give diligent attention to his private affairs, and to the administration of the many public trusts committed to his care; but in the latter part of the year 1701, his health had materially declined, and on the first day of the year 1702, he died, aged fifty-two years. Samuel Carpenter, in a letter to Governor Penn, after describing the prevalence of sickness in town and country, says: "Phineas Pemberton died the 1st of 1st month last, and will be greatly missed; having left few or none in these parts or the adjacent, like him for wisdom and integrity, and a general service: and he was a true friend to thee and to the Government. It is mattter of sorrow when I call to mind and consider; ~~that~~ the best of our men are taken away, and how many are gone, and how few to supply their places." Phineas lost his mother before he was six years of age, and such being the fact, he owed but little of the correct formation of his character to maternal instruction and influence; what amount of care and protection he received from paternal guardianship is not

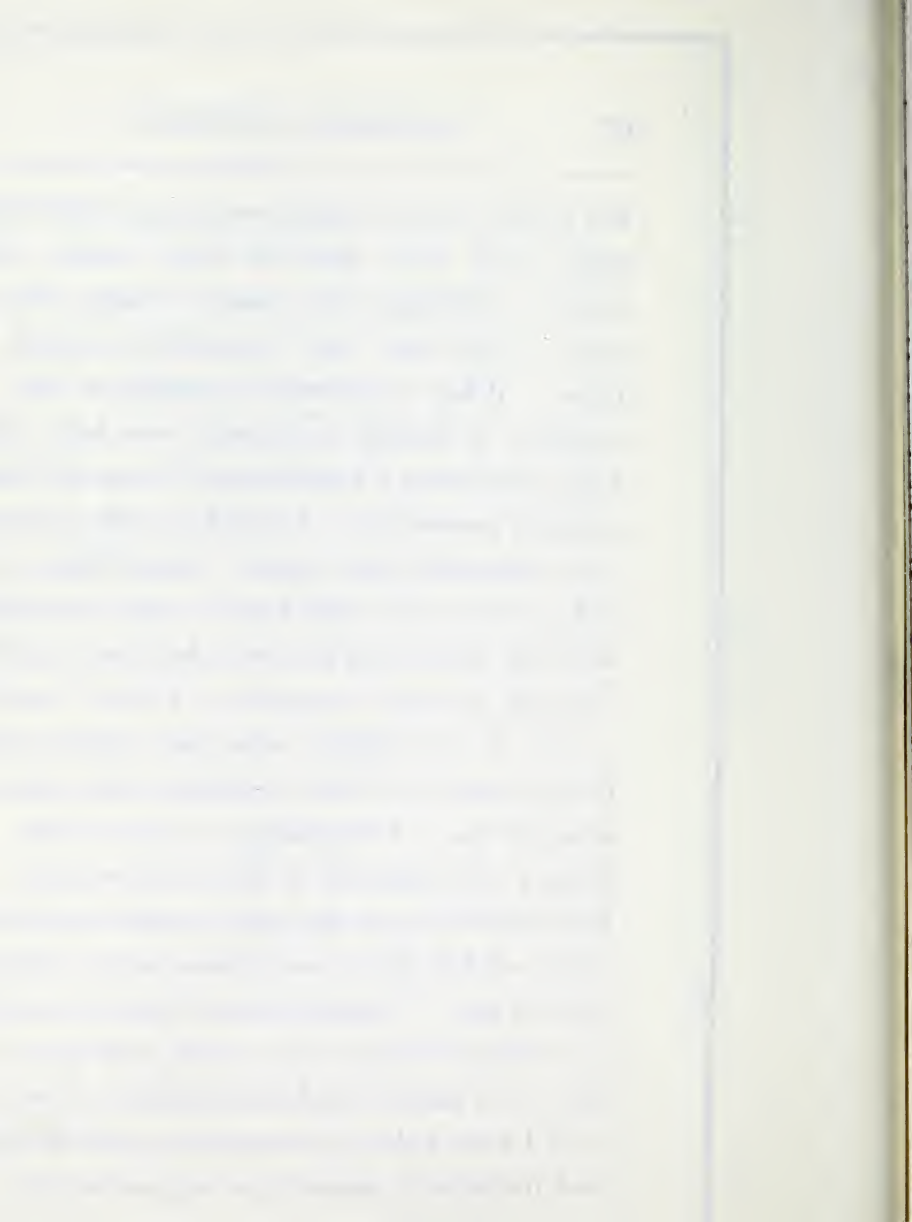


now known, it may have been much; but we may reasonably suppose, that by the Divine blessing upon his own honest efforts and faithfulness to manifested duty, much of the purity of principle, stability of mind, and capacity for usefulness, was attained, for which, in after life, he became conspicuous. His qualifications rendered him a valuable pillar in both church and state, his position in both being important. The value and usefulness of such a Friend in those early colonial days, can scarcely be overestimated.

The before-quoted member of the Pemberton family, further writes: "In the autumn of 1814, one hundred and twelve years from the death of this valuable man, (P. P.) I visited the burial ground, 'to pay filial attention to its decent preservation.' The sensations which thrilled my soul, may well be imagined, as I approached the spot where my primogenitors, had in former days, fixed their habitation. It seemed as if the flame of inspiration were kindled, and its ardour, for a time, wrapped me from the world. I bent my steps toward

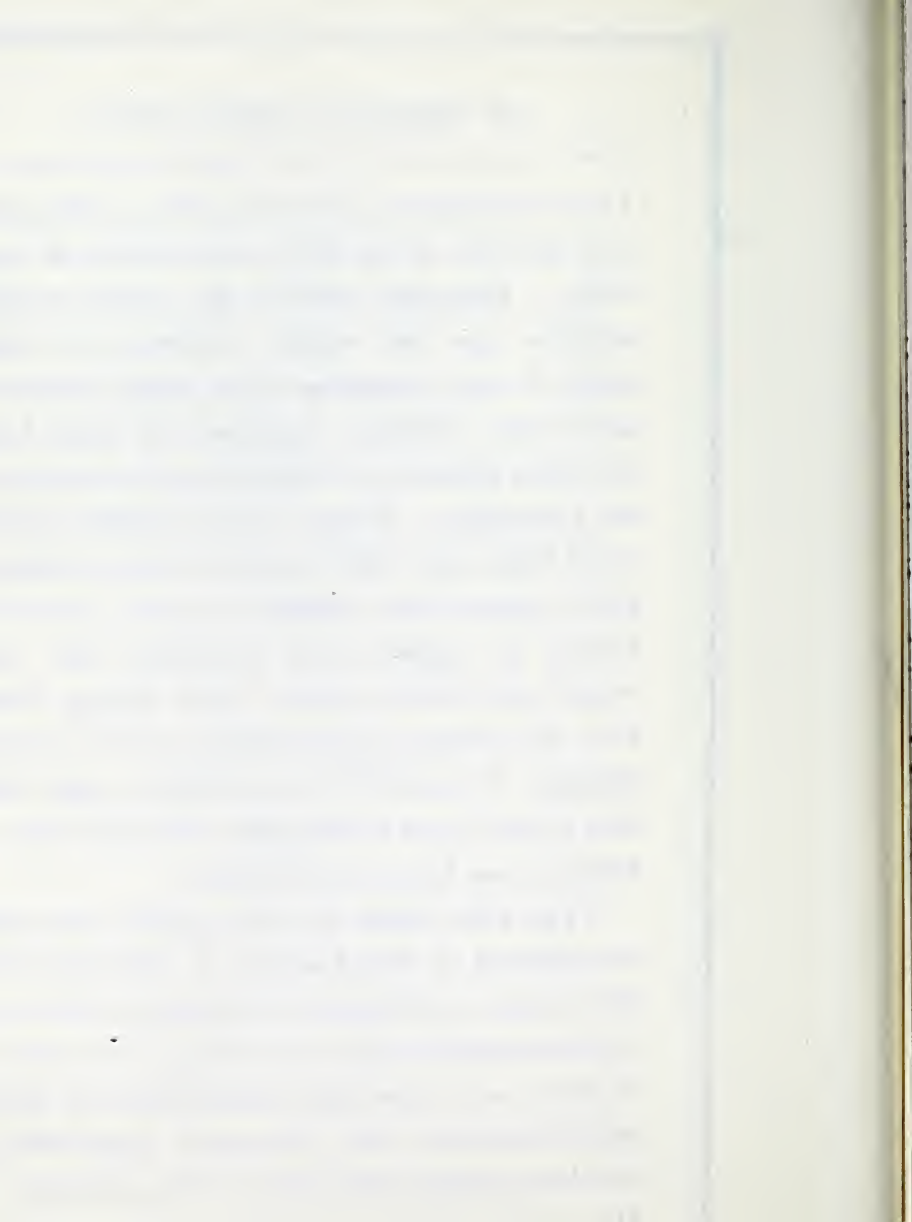


the graves, where, many years ago, small slate stones had been fixed at their heads, with initials indicating the names of their inhabitants. But time had crumbled several of these. What a powerful example of the instability of earthly memorials was here exhibited: and what a humiliating lesson did these mounds pronounce! I stood on the grave of my venerated great great grandfather, and reflected that he who had so often wandered over the fields near me, who had been guided over the troubled ocean by a Divine hand, in search of an asylum, was gone forever from these scenes: and his remains were reposing beneath me. Everything of him that was human was confined to this narrow spot; his beloved wife lay at his side, and the remains of many of his dear connections were deposited around him. The affection of his descendants had enclosed these by a wall, and here they have ever since rested undisturbed. It seemed as if I were holding communion with the dead: and the objects around me impressing me with awe, reminded me that the beings with whom



I was in company, did once exist on this earth, and partook of the joys and sorrows of mortality. They had fulfilled the duties of their stations, (as the written evidences of their piety in my possession bear ample witness,) and were, doubtless, gathered by their Lord into that eternal rest which has been prepared for his people. If they had not, little would it avail them now, that for more than a century their bones have rested in peace, and the breath of neglect and desolation has not swept over their graves; that during their lives the charms of friendship, and the varied delights of social life were theirs; and that this favored spot of the globe afforded them a retreat from heavy persecutions.

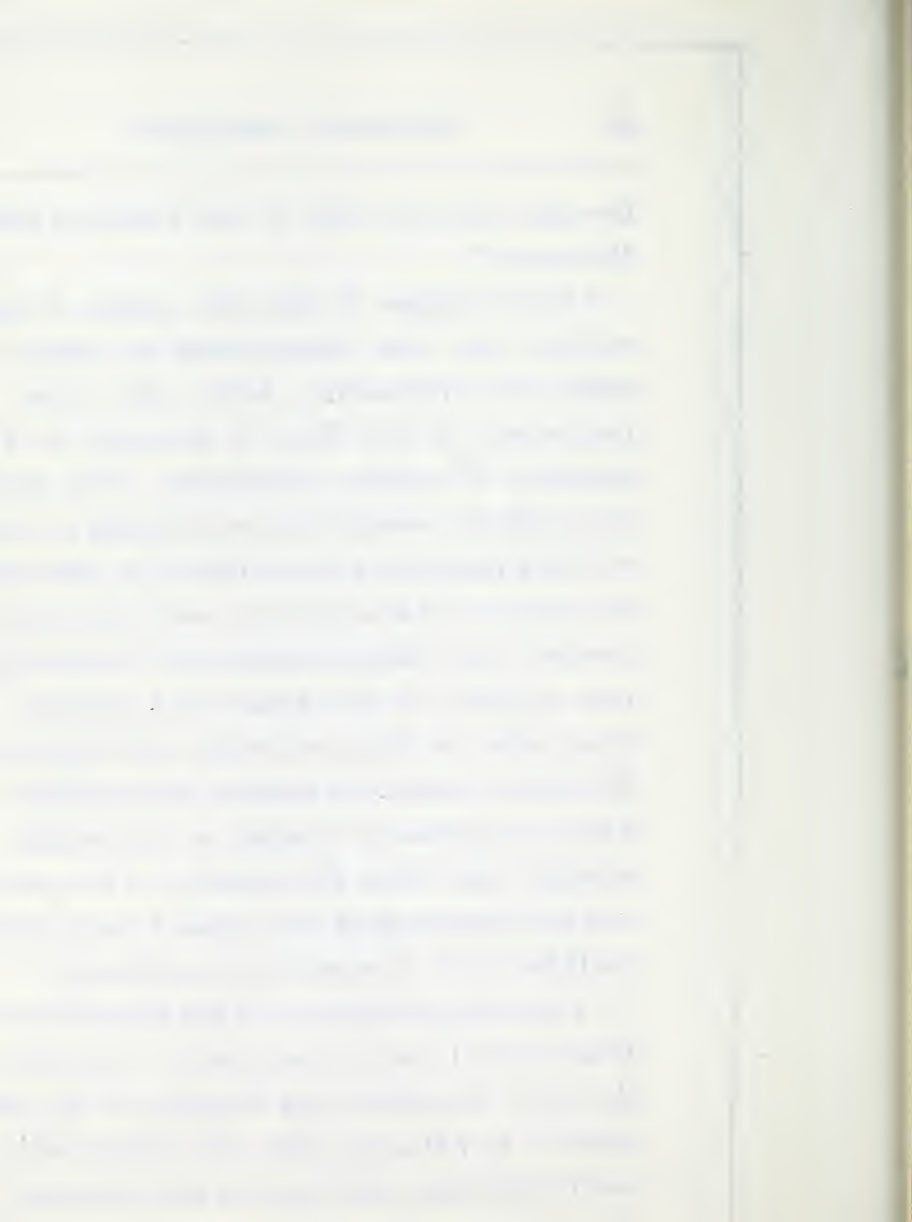
“Yes, here under the wise policy and mild government of the founder of Pennsylvania, they found a settlement where they could meet together and worship according to the dictates of their own conscience, unmolested by fines, imprisonments, and vexatious impositions: and here, closing their days with gratitude to Him who had graciously conducted them



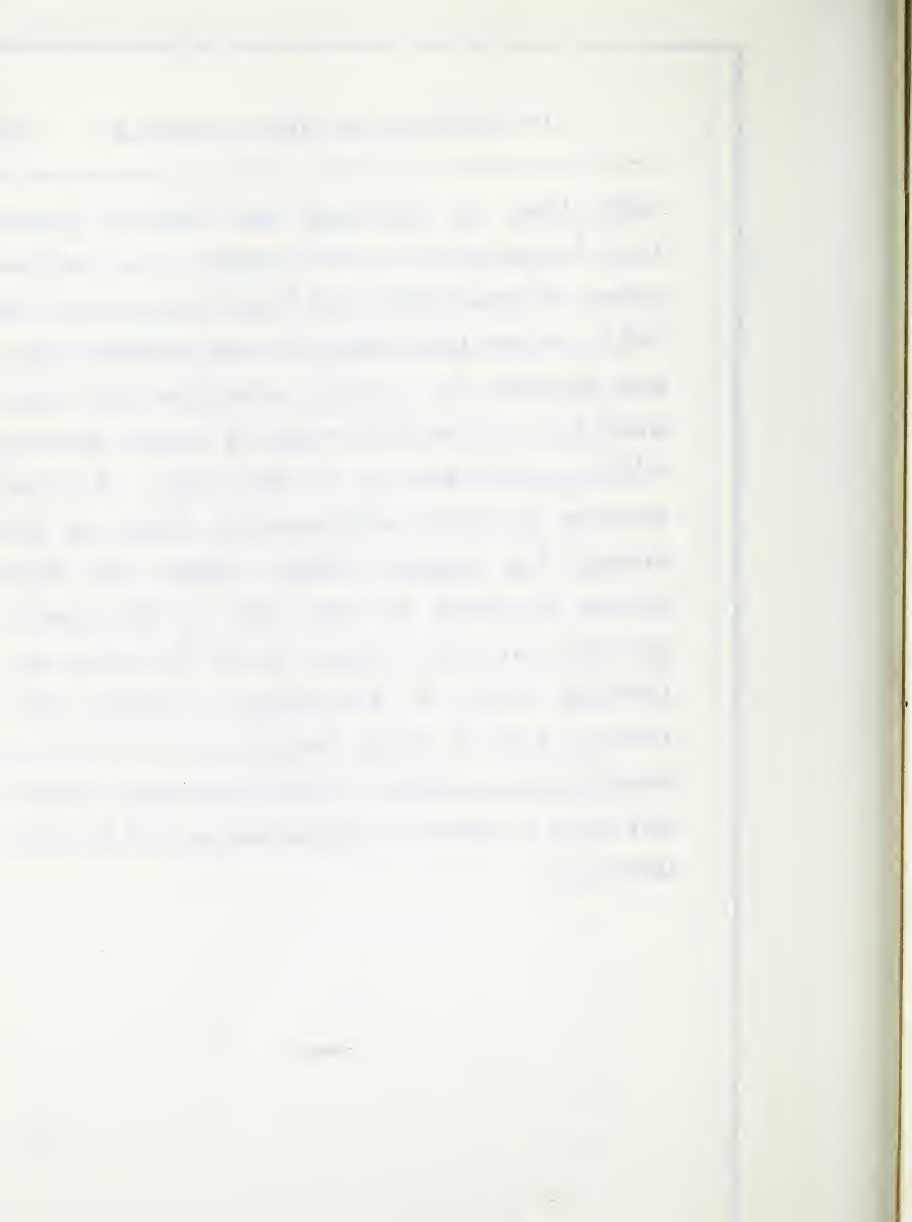
through life, they slept in the bosom of their Redeemer."

"What matters it, that the names of such worthies are now remembered no more, or called but transiently before the view of tenderness, in the hour of converse, or the moments of solemn communion. The world busy with its present concerns, forgets or cares not that these have ever lived; yet, the state of society at this day, may owe much of the comforts and improvements and knowledge, now enjoyed, to the labors and energies of those who are thus unheeded and forgotten. But their names are written in the Book of Life, and gloriously enrolled in the records of eternity; and when the memory of the proud and self-exalted shall have passed away, these shall be had in everlasting remembrance."

"On coming to the close of the life of Phineas Pemberton, I pause a moment, to contemplate the great simplicity and integrity of his character. In following him through his various early trials and sufferings for the testimony of Truth; his imprisonments and vexatious treat-



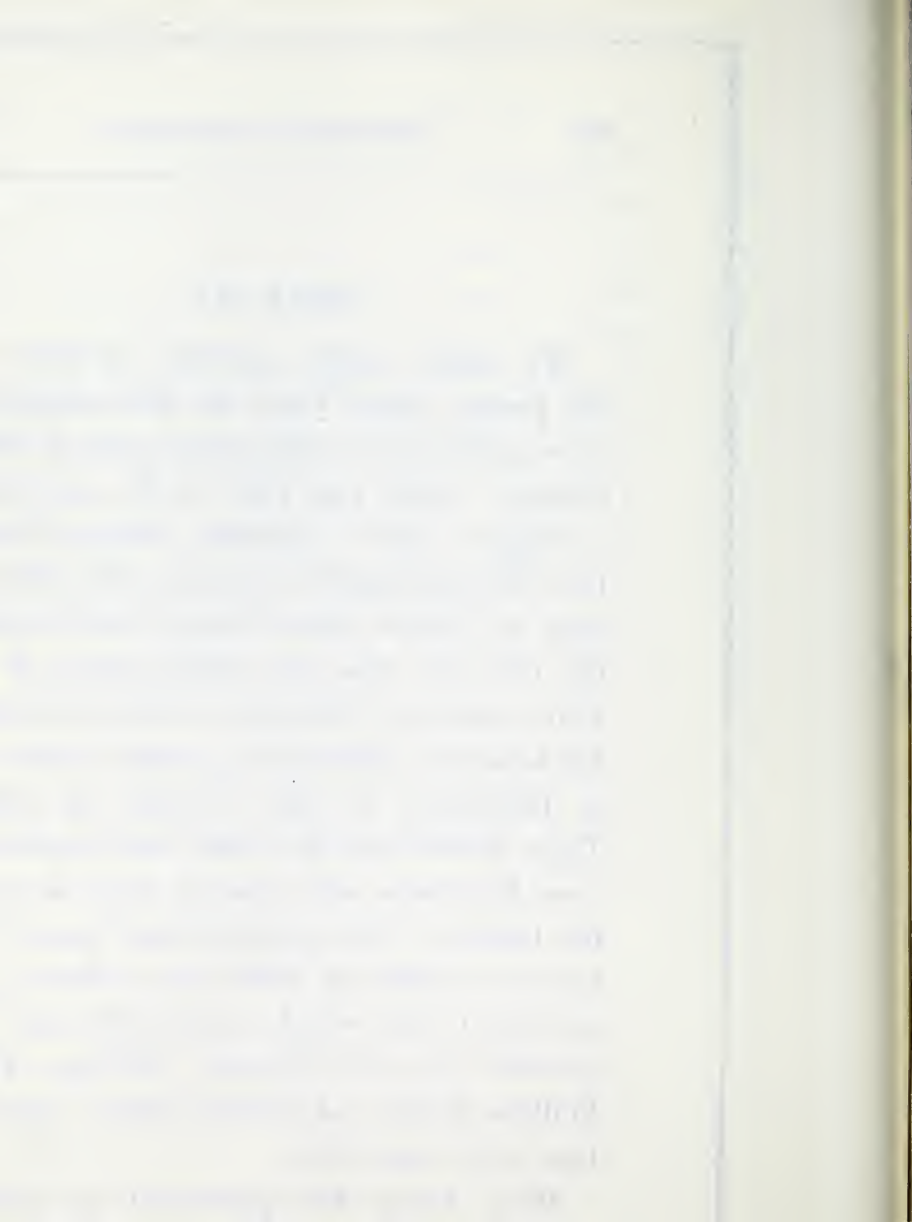
ment from an ignorant and deluded populace; his migration to this country; the various offices of great trust and importance which he held; we see him acting in one uniform manner, dictated by a pure conscience, and conducted by that exalted sense of correct feeling which guided him in all his ways. A great number of letters addressed to him, are left among his papers. which evince the high esteem in which he was held by his contemporaries; and the events of his life show the peculiar favor of Providence towards him, making him in many instances, as it were, a conspicuous example of the blessings attendant upon a course of righteousness and humble devotion."



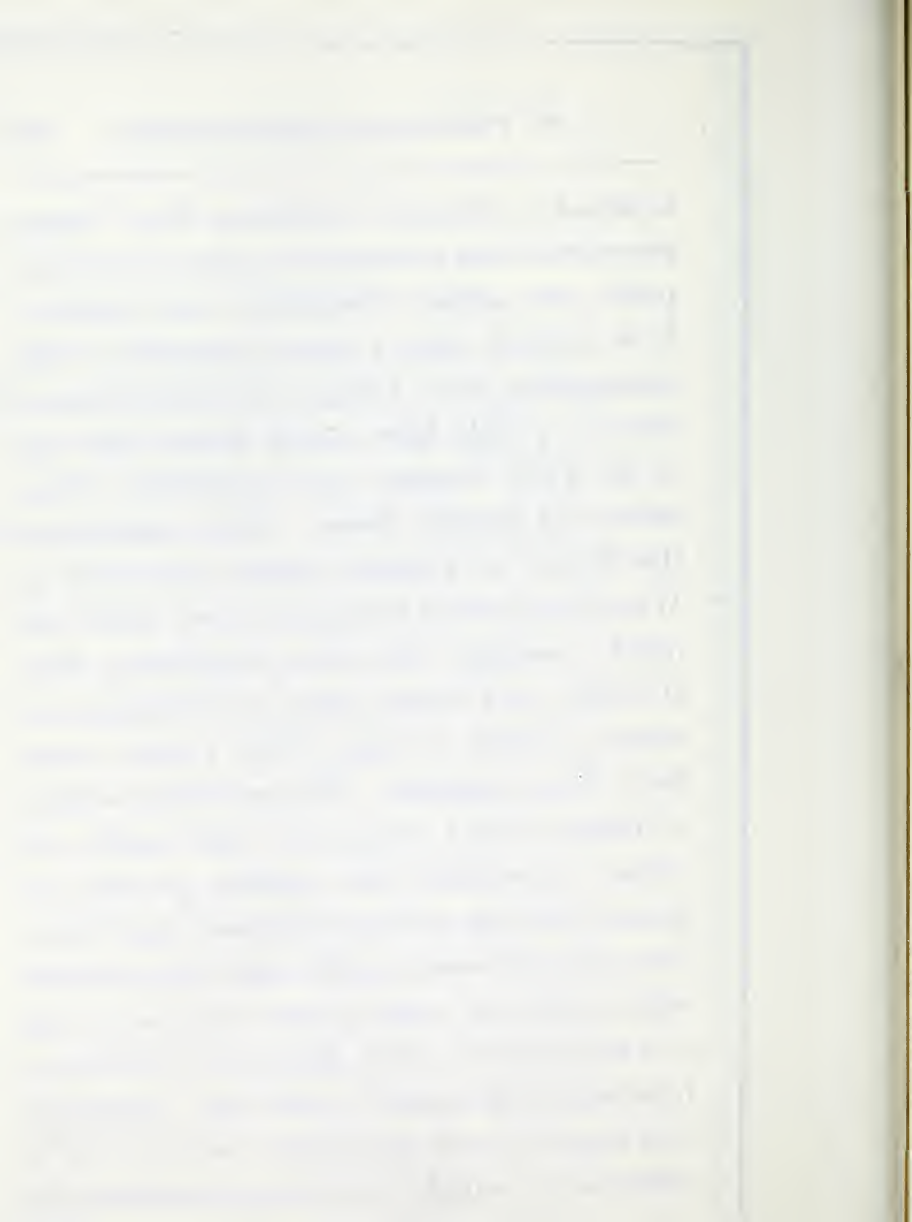
CHAP. VI.

We cannot easily ascertain at this day, the precise period when the first settlements were made in the south-eastern part of Bucks County. In the year 1672, in the progress of a religious visit to America, George Fox, in travelling through the wilderness from Shrewsbury to Chester, passed along the borders of the Delaware from the neighborhood of the Falls, southward, but saw no white inhabitants. He found two deserted log cabins on the site of Burlington, in one of which he lodged. These habitations, it is said, were erected by some Dutchmen, who deserted them in fear of the Indians. It is recorded that Lyonel Brittain was settled at Falls two or three years previous to the second month, 1683, and it is probable that his friends, William Biles, William Darke and William Beaks, were settlers at the same time.

West Jersey was purchased by Friends about the year 1676; and in the year 1677, it

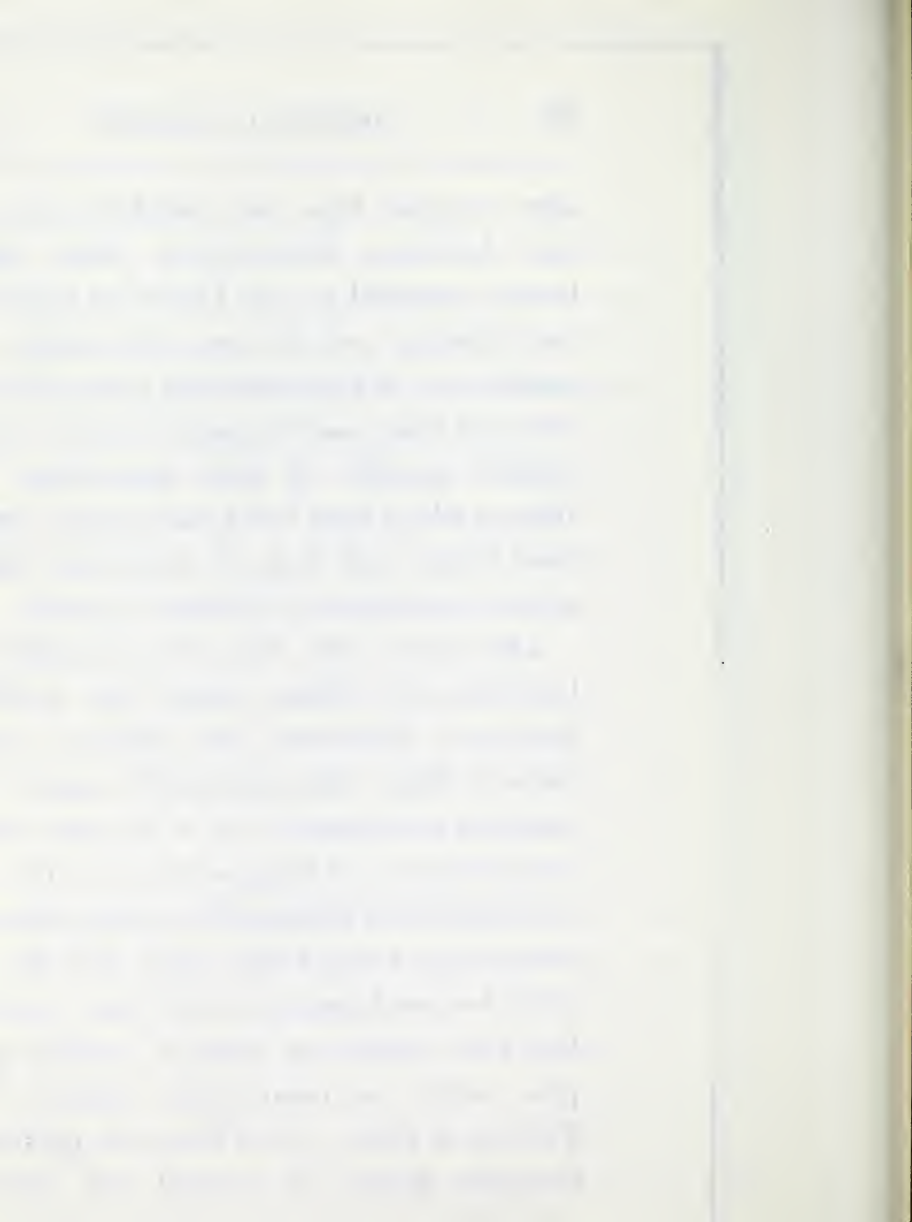


is stated by Phineas Pemberton, that "divers proprietors and adventurers came over to these parts, and settled themselves and families." It is probable that a large proportion of this immigration were Friends, and that some of them, at a little later period, found their way to the Falls Country, and established themselves and families there. After members of the Society of Friends became interested in West Jersey, their increase in those parts was rapid; meetings were soon established; first, at Salem, and shortly after at Burlington, of which monthly meeting Falls Friends were, for a time, members. The primitive settlers of these favored sections of our country, of course, experienced the painful pressure of pioneer life, but as time progressed, the wilderness and heretofore uncultivated soil presented quite a different aspect; much of it becoming as a fruitful field, which, figuratively speaking, rejoiced and blossomed as the rose. Industry and economy were generally rewarded with a sufficiency to supply real wants, but where the outward bread was lacking, the deficiency was



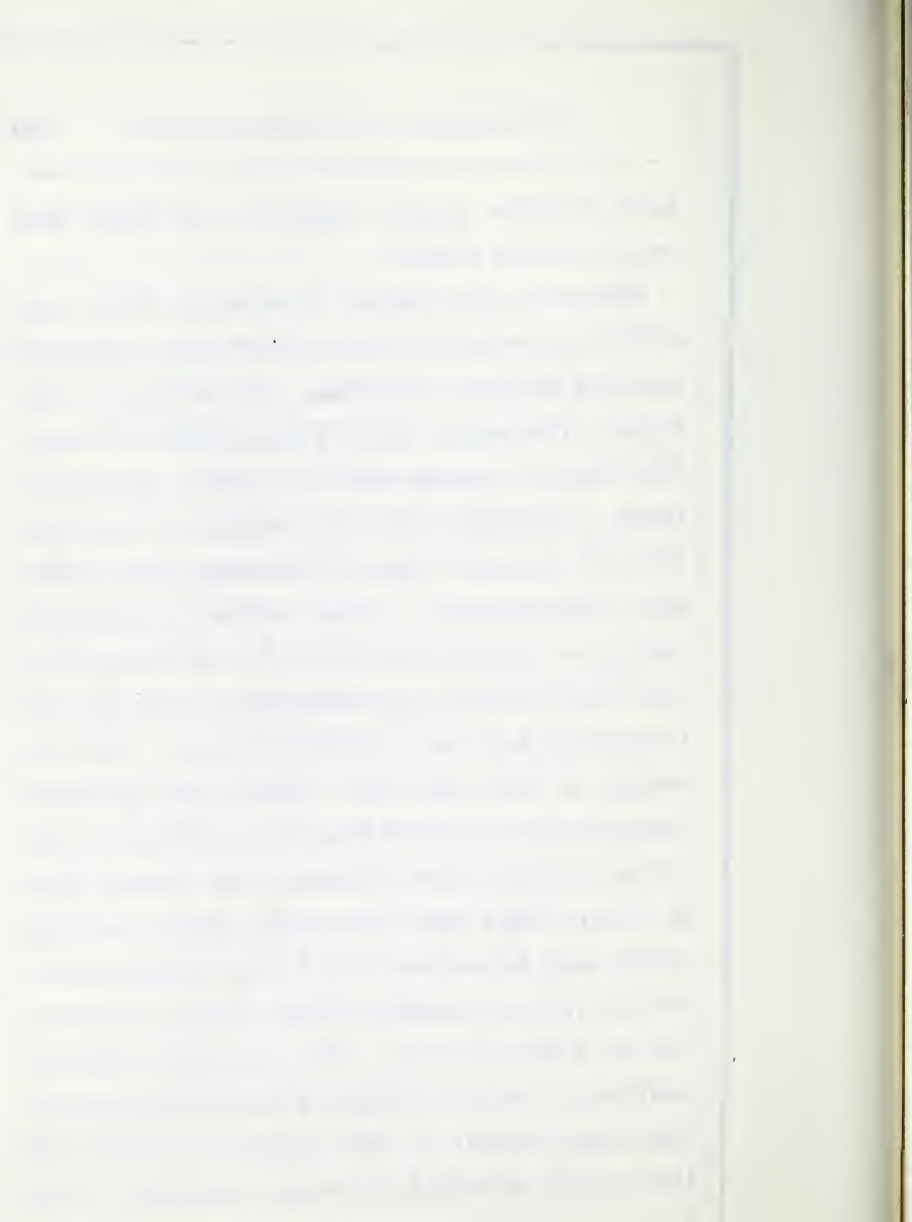
often supplied from the abundance of others; and doubtless thanksgiving from grateful hearts, ascended to the Father of mercies for his blessings and favors, and prayers for a continuance of his preserving care and regard. Many of this people appear to have been extremely sensible of their dependence upon Him in whom they lived, and moved, and had their being; and it is not marvelous that He watched over them in life and in death.

And there were those who founded their habitations in solitary places, but, unlike the frightened Dutchmen, the Indians were no terror to them; they rejected the use of carnal weapons, and trusted not in the arm of flesh for protection, but being armed with the sword of the spirit, the inflammable propensities of the red man gave way before them, and the tomahawk became harmless in his hand; and they that were terrible to those of warlike principles, were the comfortable friends of the Friends of peace. And here was presented a beautiful picture of concord and harmony; something similar to the lying down of the



Lion and the Lamb together, and there was none to make afraid.

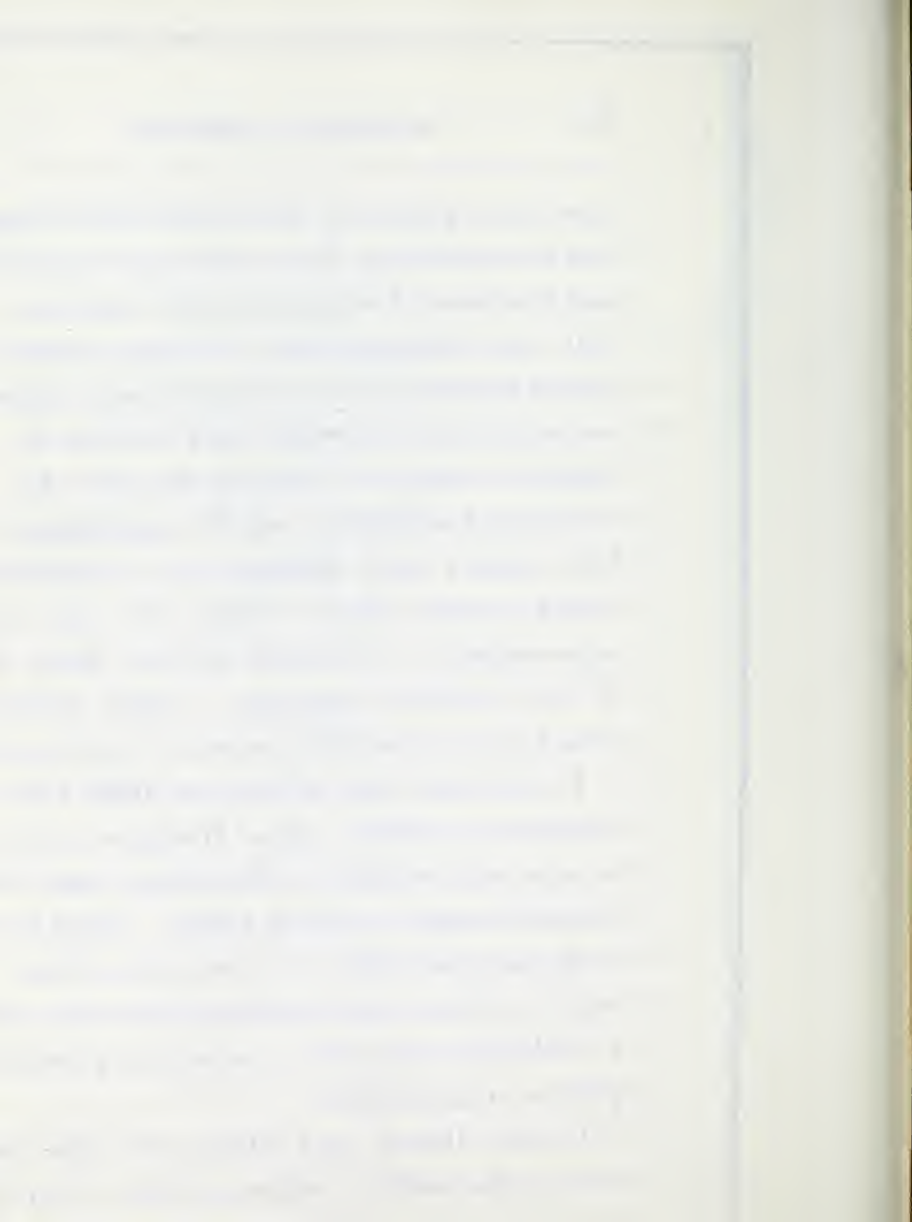
Phineas and Phebe Pemberton had nine children, several of whom died young. Abigail married Stephen Jenkins, and settled in Abington Township, then Philadelphia County. She became serious and thoughtful, and sometimes acceptably spoke in religious meetings. Priscilla married Isaac Waterman, and settled near Holmesburg. Israel, before he attained the age of manhood, removed to Philadelphia, and after serving apprenticeship with Samuel Carpenter, became established there. It is recorded of him that his liberal and prudent management "gained him the confidence and respect of his fellow citizens, who placed him in divers high and honorable offices; among which may be noticed his being nineteen successive years a member of the General Assembly of Pennsylvania. Nor were his services confined to secular affairs; he also became conspicuously useful in the religious concerns of the society of which he was a member. His house was the general resort of Friends who



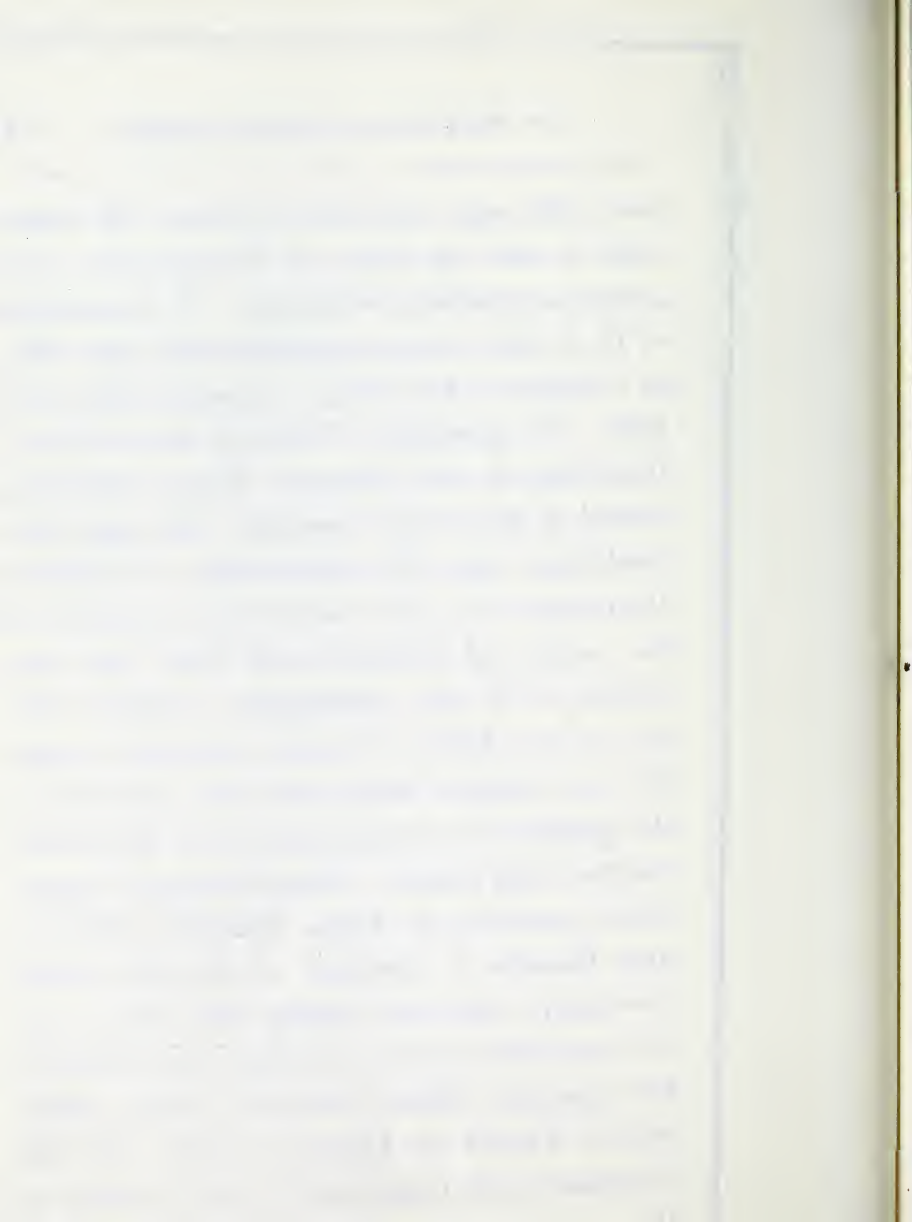
came from Europe in the service of the Gospel, and he entertained them with much hospitality and kindness; having an ample mansion, and still more enlarged heart. It may, indeed, be said of him, that he was conspicuously eminent, not only for his character and services in the religious society of Friends, but also for his extensive hospitality, and the uprightness of his conduct and dealings as a merchant." Israel married Rachel Read, who has been represented as "a woman of great piety, and of an excellent character." Their children, Israel, James and John, were all prominent.

In the latter part of the year 1699, Phineas Pemberton married Alice Hodgson, a young woman who resided in Burlington, but whose parents resided in Rhode Island. After living in wedlock but little over two years, Alice became a widow, and sometime afterwards married William Bradford, a somewhat prominent printer of those days.

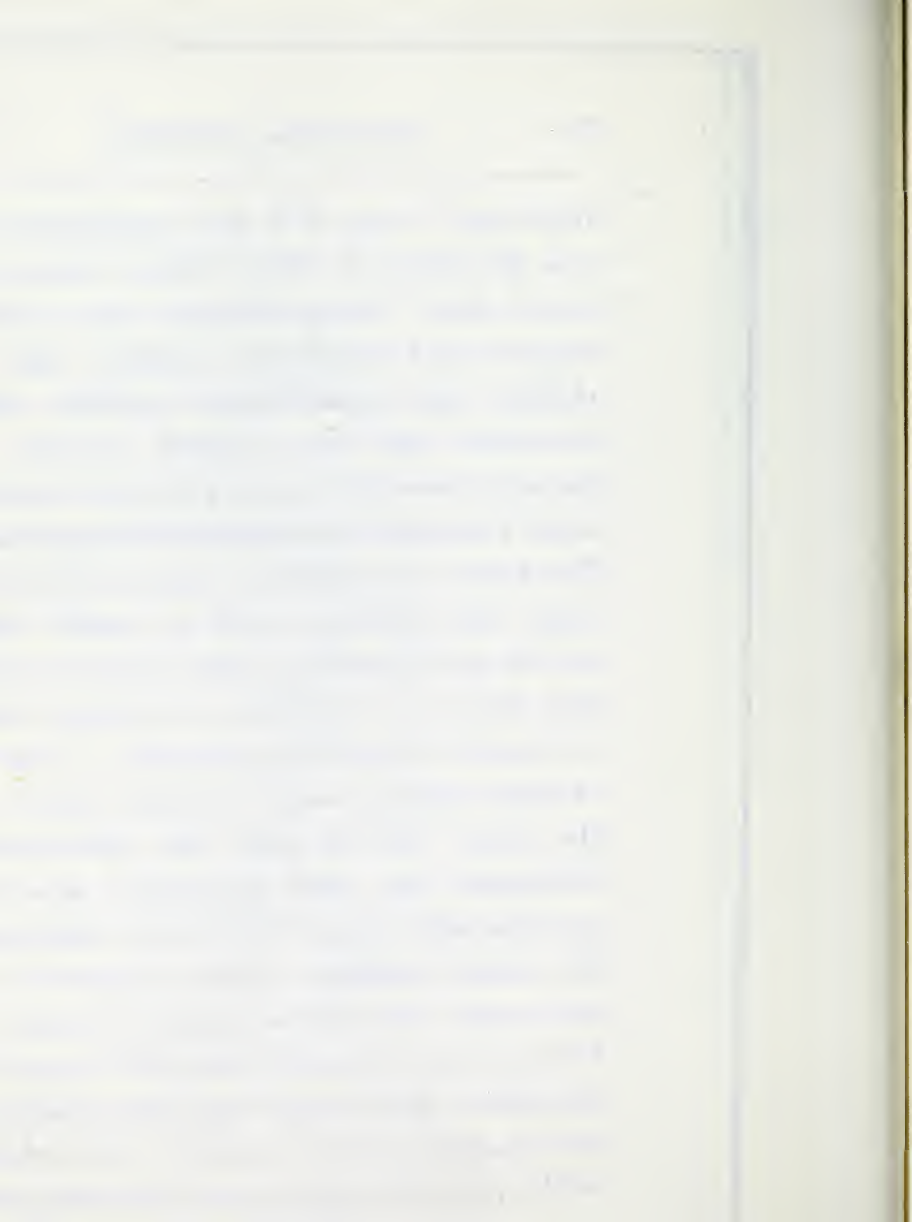
George Brown, and Mercy his wife, were among the earliest settlers at Falls; they had emigrated from Leicester, England, in the



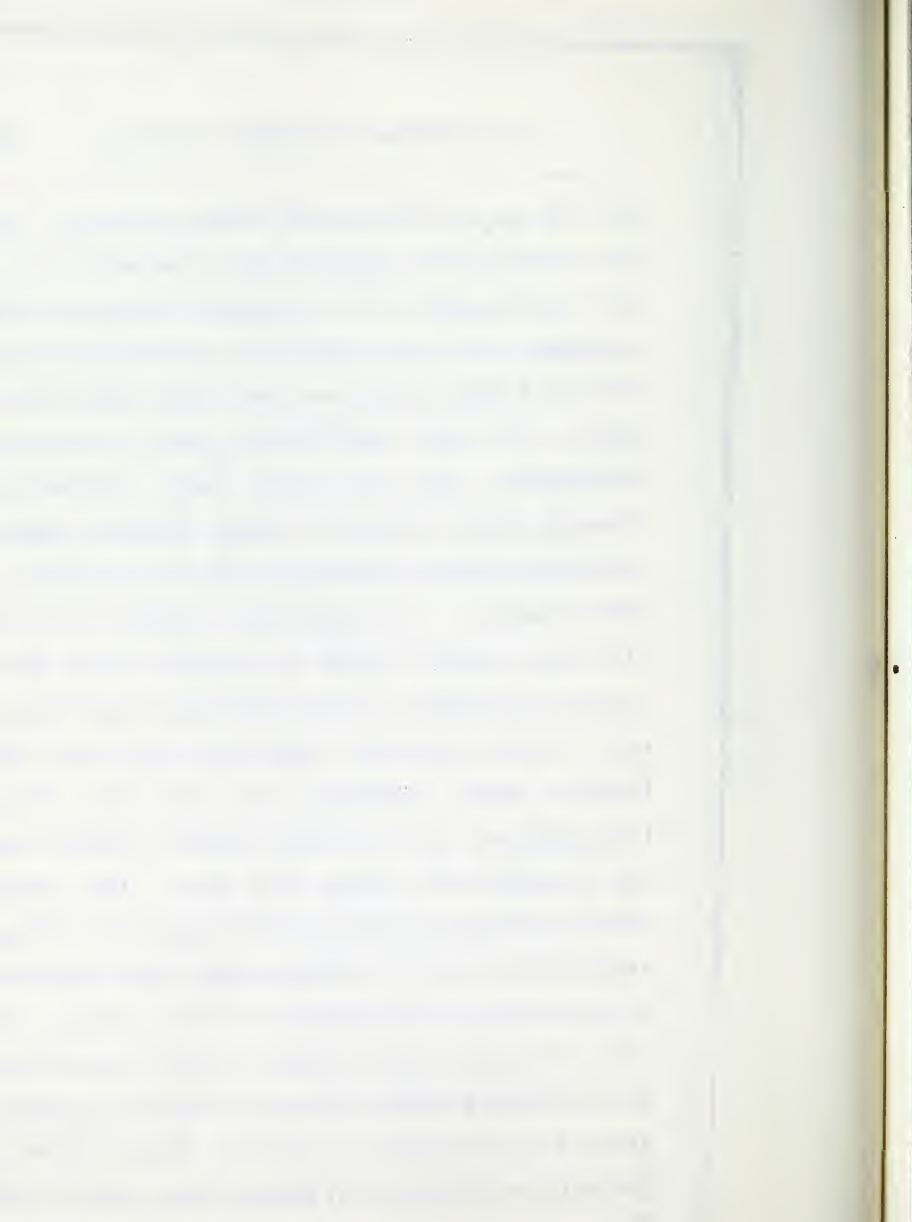
year 1679, and commenced pioneer life when what is now the State of Pennsylvania, was almost an unbroken wilderness. It is recorded of G. B. that he was administering the office of "Justice of the Peace," as early as the year 1680. He possessed a valuable tract of land, bordering on the Delaware River, extending inland to the manor boundary line, and also bordering upon the possessions of Phineas Pemberton. G. B. was never a member of the society of Friends, and there does not appear to be any satisfactory evidence that any of his children became members, except his son Samuel, who came into the fold on the ground of conviction, and afterwards married Ann Clarke. Samuel became a prominent member of Falls Monthly Meeting, and likewise a member of the Provincial Assembly; his sons, George and John, were also members of the Colonial Government; his daughter, Mercy, married Joshua Baldwin, a Friend of Chester County; her descendants are numerous in that section of the country and elsewhere. In the published



biography of one of G. B.'s descendants, who was prominent in United States history, it is stated that "George Brown was a man of vigorous and cultivated intellect," that "his children and grandchildren partook of his character," and that "several of them were for many successive years, prominent members of the Provincial Government of Pennsylvania." The family encountered a share of the hardships and privations, such as usually fall to the lot of early settlers; but it does not appear that there was any failure of courage, or any serious lack of worldly prosperity. A portion of their supplies were of course drawn from the water; but in their first experience of wilderness life, their dependence was much upon the wild game of the forest, obtained by the skilful handling of the one gun in their possession; but the lock thereof became disabled, and no means of seasonable repair was accessible; their wants were still pressing; in this emergency, they sought the deer, and the wild turkeys in company, and while the husband took deliberate aim at a well understood signal,



the wife applied the torch to the priming. As the family circle widened, the possession of a cow was thought to be an almost indispensable necessity, but none was to be purchased short of New Castle; the cow was procured from thence, but the undertaking was somewhat formidable; the way was long, extending through dense forests, along Indian paths, across treacherous swamps, and over perplexing water-courses. A dangerous overflow of the Delaware warned them to abandon their then occupied dwelling at the river bank, and locate upon higher ground; upon leaving their old locality and removing to the new, they transplanted their hominy block, which was the scooped out stump of a tree. The farm, which embraces the site of the original dwelling, and also the family burial-ground, still continue in possession of descendants of the family. It does not appear that there was any annoyance from Indian hostility, but an irritating question arose respecting the boundary lines between the adjacent lands of William Penn, and G. B. There is no evidence, and it is not likely that

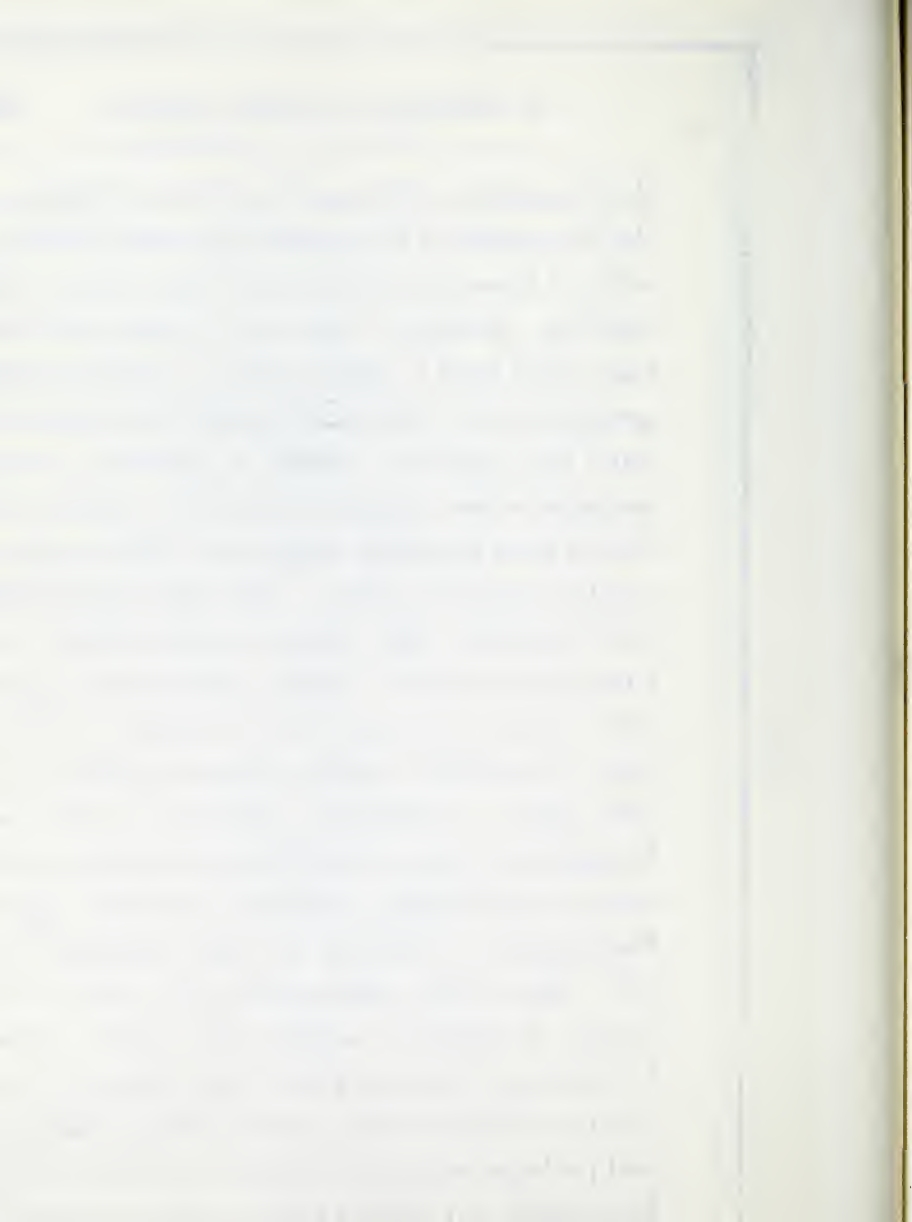


the principals of the parties concerned in the controversy, manifested any pugnacious disposition, but it is asserted that their servants came to blows, in defence of the supposed rights of those for whom they were severally interested. These servants were probably slaves.

Friends of this day living in their cieled houses, surrounded by the conveniences, and many of the luxuries of life, perhaps can form but an inadequate idea of the privations endured by many of the primitive settlers; even at the present period of time, possessed of the advantages of modern invention, and other available means, it would be reckoned as a very tedious, laborious, and uncertain employment for a family of settlers to locate themselves in the woods, and depend upon their own unaided exertions for support; and if the means were scanty, they could only look forward to a precarious subsistence for a few of the first years, as it would require considerable time, labor and outlay, before the land could be brought under successful cultivation. But in those days, the poor emigrant penetrated the forest and laid

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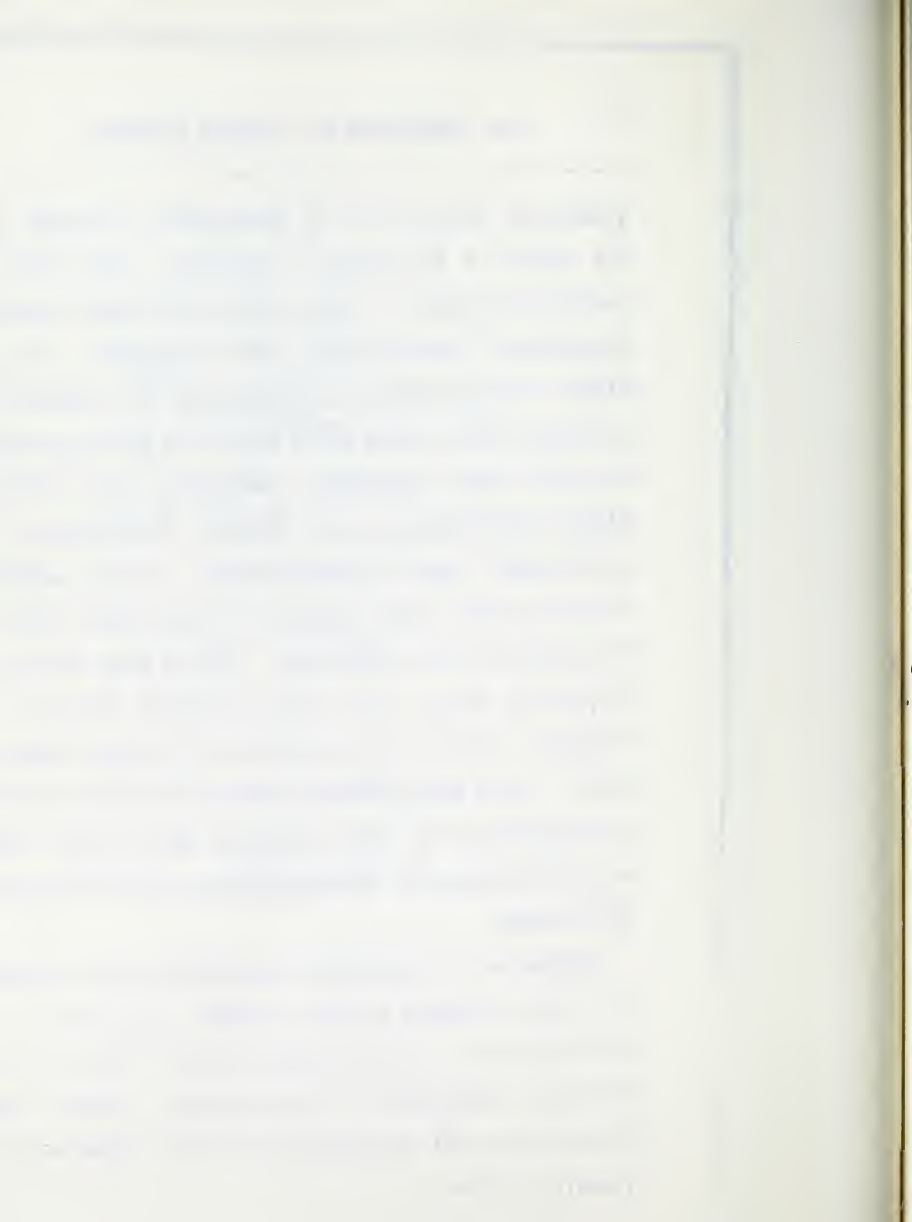
the foundation of his small and rude dwelling; the necessaries of life must be provided for himself and those dependent upon him, during the building operation: there are perhaps but few that could lend a helping hand, and the work progresses slow; his family suffer from exposure until the imperfect shelter is finished, which perhaps, when completed, scarcely affords protection from the bleak winds, the drifting snows, and the drenching rains. The cabin being built, and furnished with such accommodations as correspond with the rustic surroundings, supplies must be procured for the further sustenance of the family, which perhaps consists of a wife, with a constitution shattered by disease brought on by unavoidable fatigue and exposure, and several helpless children dependent upon their parent's exertions for the sustenance of life. Beset with perplexities, and almost despairing of ability to supply his urgent wants, his faith and trust at times being brought to a severe test, he feels the gravity of his situation, and perhaps asking for a renewed blessing upon his painful, but willing labors, presses energeti-



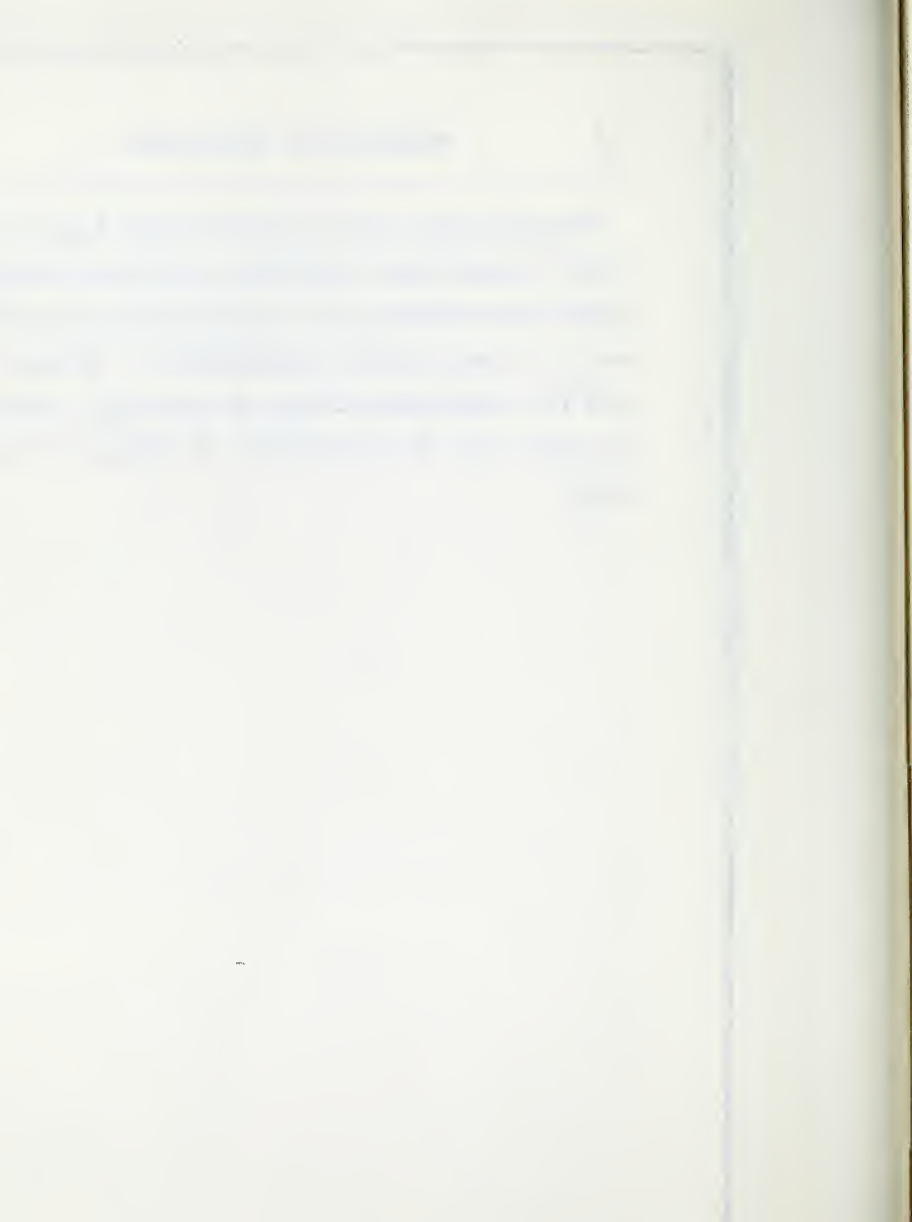
cally onward. The clearing and preparation for the crop is a very gradual work, and the needs of his family have not abated. The seed is at length committed to the bosom of the earth, and in due time the first harvest is gathered in; but the quantity sown being small, the harvest is scanty also. Many families suffered extremely before they became naturalized to the climate, and many of the earlier settlers succumbed to the severe ordeal through which they were passing. But there is much evidence and ground for believing that many of these were through Divine favor, enabled to endure their privations and sufferings with an extraordinary degree of Christian fortitude; and although their bodies often languished with disease, and sometimes for the want of outward bread, yet many of them evidently were often supplied abundantly with the bread of life, strengthened with might by the spirit in the inner man, enabled to look forward in hope, reckoning that their many afflictions which might be for a limited season perhaps, would be followed by the dawn of a brighter day in

temporal things, or be permitted to work out for them a far more exceeding and eternal weight of glory. And although their accommodations were rude, their supplies scanty, their neighborhood frequented by numerous warlike tribes, and wild beasts of prey prowled around their insecure dwellings, yet feeling their dependence upon Divine Providence for protection and preservation, and seeking heavenly aid with purity of heart, the Divine blessing was not withheld. Many that sickened departed hence from the earthly tabernacle, with the glorious assurance of a happy immortality: and many that recovered were doubtless strengthened to take courage, and go on their way with humble thanksgiving and with grateful hearts.

Relief was sometimes experienced in seasons of great scarcity by the sudden appearance of wild pigeons in the neighborhood: and by the Indians bringing in provisions, which they sometimes did in perfect charity, refusing any compensation.

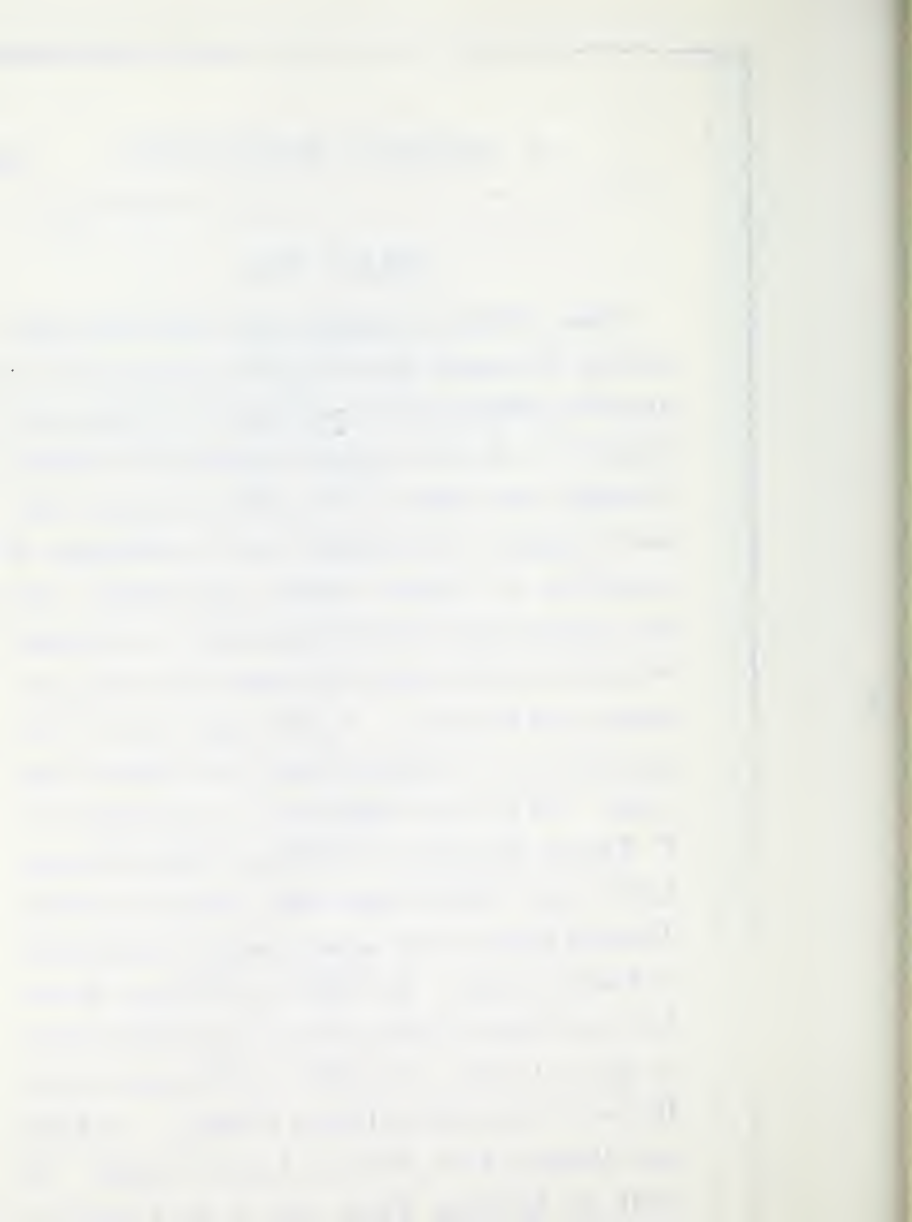


The spinning wheel, and the hand loom were early brought into requisition, and the principal part of the clothing worn at that distant period was of home-made manufacture. Wheat, if not the principal medium of exchange, entered largely into the circulation of value in those days.

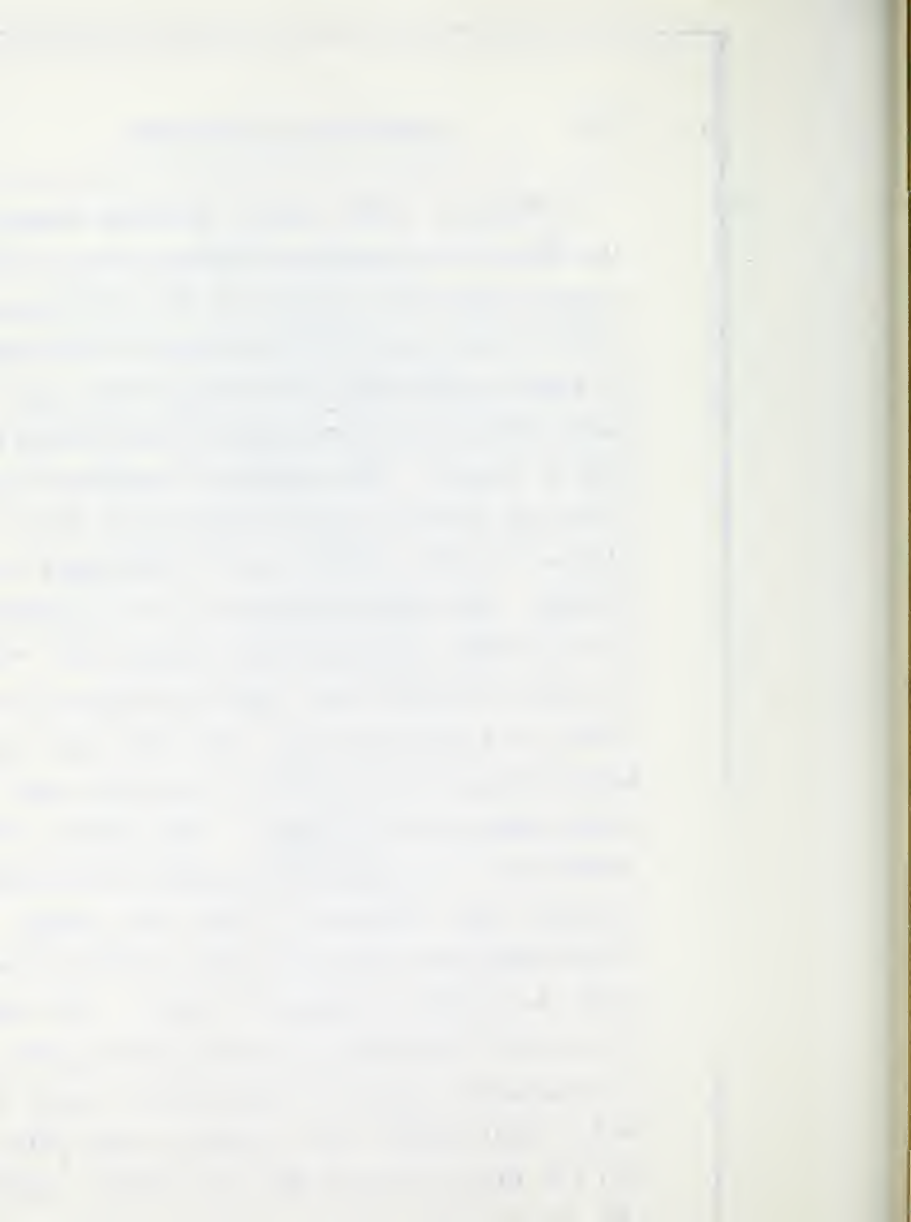


CHAP. VII.

Many offices of public trust were from time to time bestowed upon Phineas Pemberton. In the year 1683, he was appointed by Christopher Taylor, to be his deputy Register for Bucks County; the duties of the office were to write and register all contracts and certificates of marriage, to register births and burials, and the names of all servants that were in, or should come into said county—the time of service, payment, and freedom. In the same year he was appointed by William Penn to be clerk of the court. In the year 1684 he was appointed by C. Taylor, Register of Wills in Bucks County. In the year 1686 he received a commission from Thomas Lloyd, to be deputy master of the Rolls in Bucks County. In 1689, by William Markham and John Goodson, Receiver of Quit Rents in Bucks County. In 1691, by Thomas Lloyd, Register General of Bucks County. In 1696, was Master of the Rolls in Bucks County. In 1701, by William Penn, one of the Council of State.



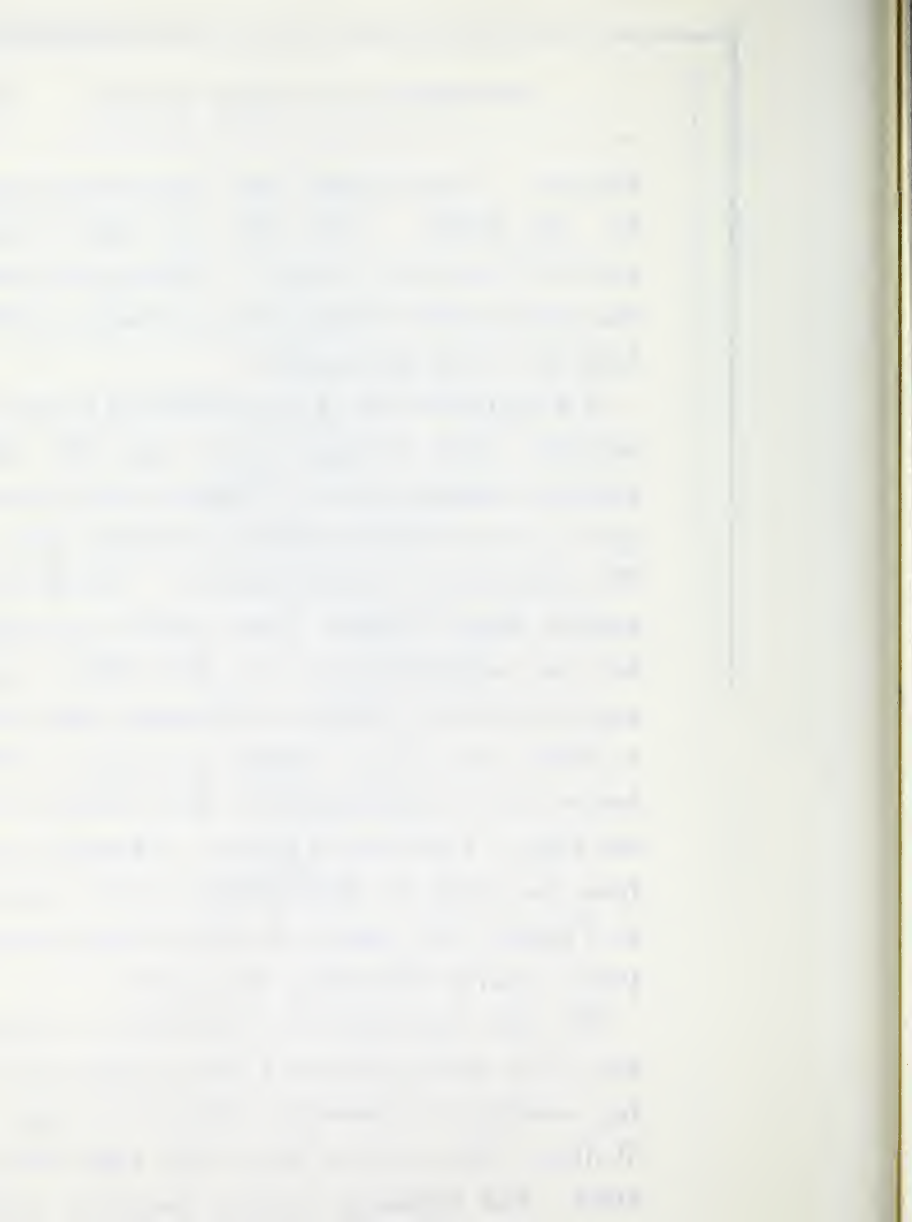
In the year 1684, James Harrison accepted the office of steward from William Penn, which granted him the oversight of the Establishment at Pennsbury, and thither he and his wife went to reside, continuing their abode there, and the administration of the accepted trust, during the life of James. The selection doubtless was a wise one, and we cannot but suppose that the duties of the position were discharged with fidelity. The superintendence and requisitions of the office embraced the oversight of "the servants, building, &c.; and what relates to the place, to receive and pay, take and put away every servant; to receive all strangers, and to place them as to lodgings." The duties of his wife were "to overlook the maids in the dairy, kitchen and chambers; with the charge of linen and plate; and to have the maids accountable for inferior matters to her." For this service the Proprietor proposed allowing them, "a couple of chambers, and a horse; and besides meat, drink and lodging, forty pounds for the first year, and fifty ever after;" which W. P. says, "I conceive will be a clear sub-



sistence. I have truth and virtue in my eye for my family. Pray let me know your answer as soon as you can." Having accepted the proposal, the commission was issued on the 15th day of the 6th month.

A Post Office was early established in Pennsylvania, and arrangements made for the regular transportation of letters and passengers to and from the Falls, and other places. The following is a notice thereof. "In the 5th month 1683, William Penn issued an order for the establishment of a Post Office, and granted to Henry Walby of Taconey, authority to hold one, and to supply passengers with horses from Philadelphia to New Castle, or to the Falls. The rates of postage of letters, were from the Falls to Philadelphia, three pence; to Chester, five pence; to New Castle, seven pence; and to Maryland, nine pence."

The first presentation of intentions of marriage, that finally passed Falls Monthly Meeting, occurred at a session held at the house of William Biles on the 6th of the 12th month 1683. The following account thereof is tran-

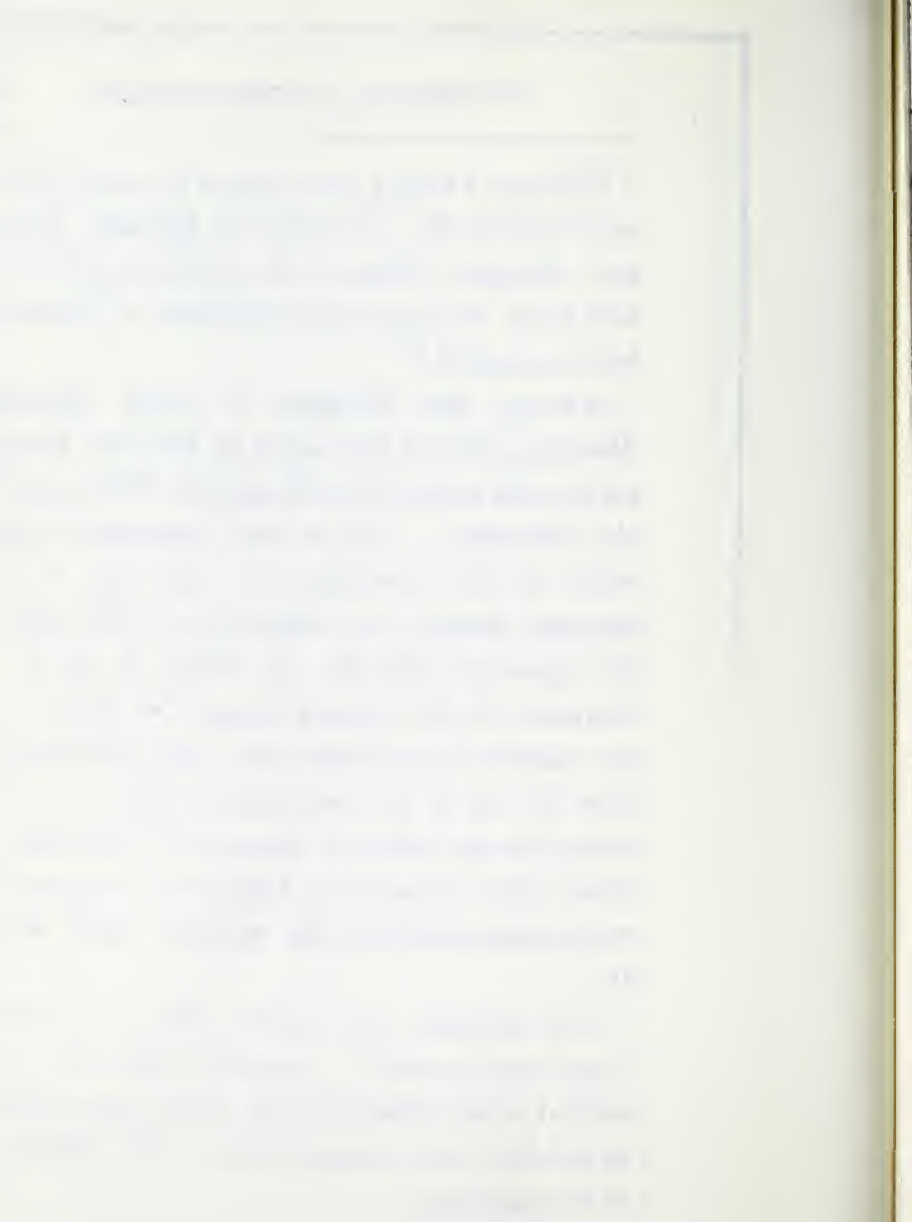


scribed as a specimen of the proceedings in such cases, in those days, and also as bringing into view some of the prominent members. "Richard Hough and Margery Clowes, this day presented their intentions, to take each other in marriage, being the first of their presentation; therefore this meeting doth order William Yardley and Thomas Janney to make inquiry concerning their clearness from all other persons relating to marriage." The following minute was adopted at the succeeding Monthly Meeting held on the 5th day of the 1st month 1684. Richard Hough and Margery Clowes have again appeared in the meeting, and do desire the meeting's consent to take each other in marriage; and Friends ordered to make inquiry do say, they find nothing but they are clear, both; therefore, the meeting doth leave them to their liberty to proceed in marriage, and doth order Thomas Janney, and William Yardley to see the same orderly done and performed." Among the minutes of the next Monthly Meeting the following occurs, which terminates the proceeding.

“William Yardley hath given the meeting an account that the Marriage of Richard Hough and Margery Clowes was orderly performed, and hath brought the Certificate of Marriage to be recorded.”

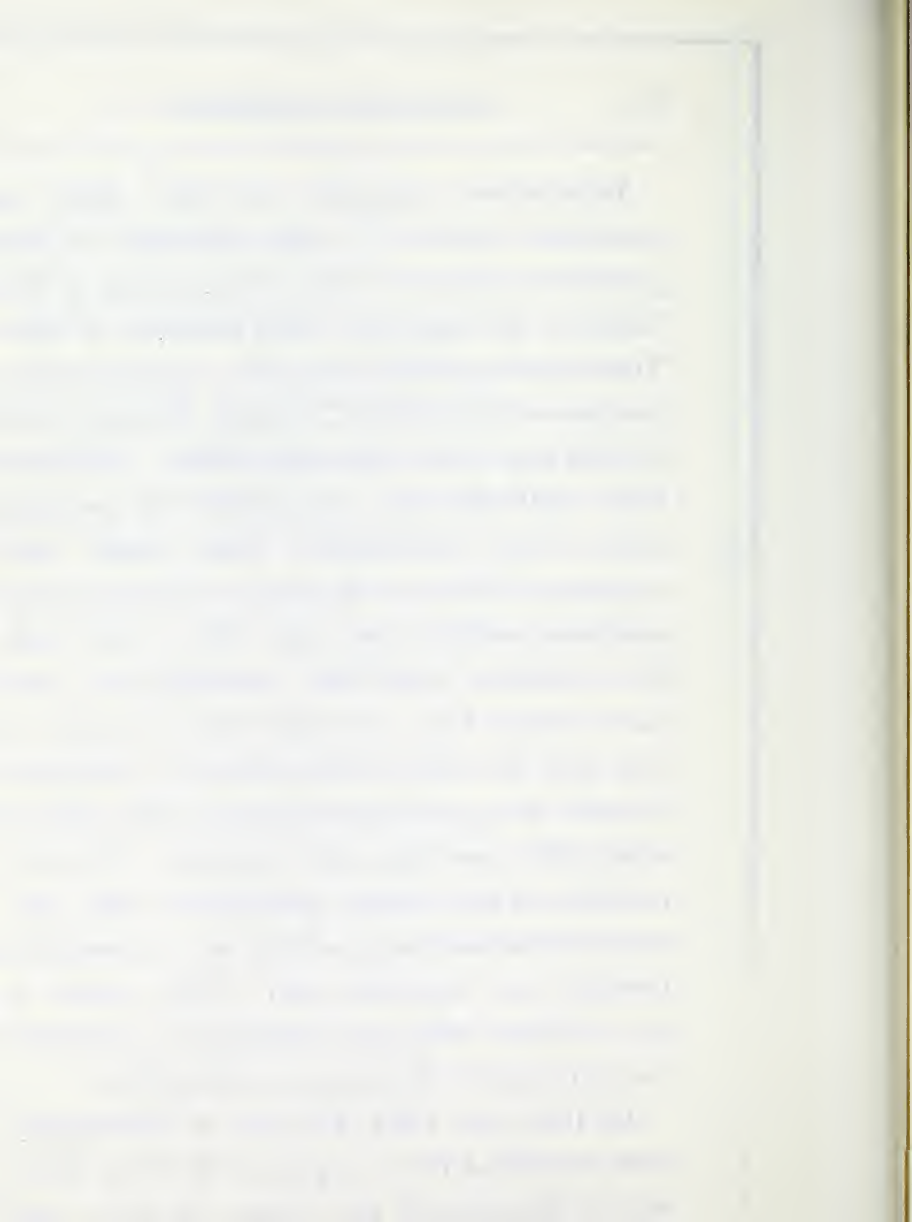
Among the minutes of Falls Monthly Meeting, held at the house of Richard Hough, on the 4th day of the 3d month 1687, appears the following. “It is the unanimous judgment of this meeting, to sell rum to the Indians directly, or indirectly, or sell rum to any person; that the so selling it, so to be disposed of [is wrong] because we know and are satisfied they know not, viz., the Indians, how to use it in moderation, but most commonly to the abuse of themselves and others.” This early testimony in support of temperance was commendable to the meeting which issued it.

One member was dealt with for speaking “unsavory words.” Another who had committed some indiscretion in court, was required to publish his condemnation in the court, and in the meeting.

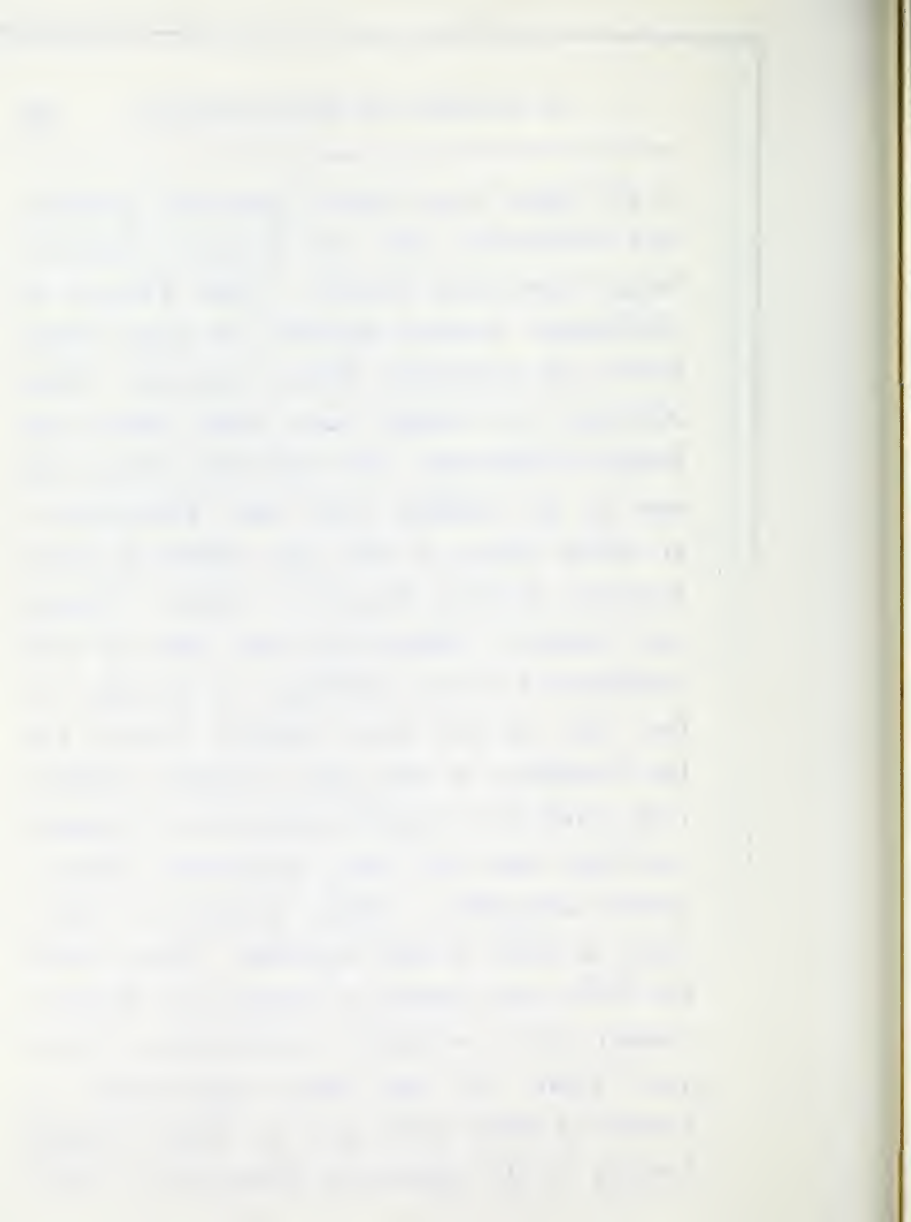


Benevolence appears to have been a prominent feature in the character of the primitive settlers at Falls; the records of the Monthly Meeting give early evidence of this. The following minute describes a portion of the business of their third Monthly Meeting, held the 4th day of the 5th month 1683. "William Biles hath this day acquainted the meeting that——of Neshaminy, hath made him acquainted that he is in want as to his outward concerns, and he and some others hath took his condition into their consideration, and have bought him a cow and calf, the price is £5. and do desire this meeting's assistance towards the payment of said cow and calf, to which this meeting doth consent." The remainder of the minute provides for the payment of the said sum, which at a subsequent meeting was reported paid. This minute is also evidence that the settlements of Friends had extended to Neshaminy at that date.

In the year 1684, Friends of Neshaminy were organized into a separate Monthly Meeting, by direction of the Yearly Meeting; and



in the same year Bucks Quarterly Meeting was established, the two Monthly Meetings being represented therein. After Friends of Neshaminy became divided off from Falls, there yet remained three branches. One Meeting for worship was held above the Falls of Delaware, one below the Falls, and one at the middle lots, now Fallsington: at which place, in the year 1690, the first Friends' Meeting House in Bucks County was erected. About the same time it was concluded to hold meetings for worship on first day, in the New Meeting House, for the members of the three meetings collectively: and it is probable that those separate meetings were not long afterwards discontinued altogether. Burial Ground was provided at each of the localities. That above the Falls was deeded to Friends by Thomas Janney, for a nominal consideration, in the year 1690. It has been represented as located at Slate Hill, upon the King's Road, leading to the uppermost plantations on the



Delaware River. There were afterwards additions made to it, and it is now known by the name of "The Stone Graveyard."

The earliest known title conveying property to Falls Monthly Meeting, bears date the fourth day of the 4th month, 1690. At that period a deed was granted by Samuel Burges, for six acres of land, then supposed to be the six acres now occupied by Friends Meeting Houses and other improvements at Fallsington; but by some unaccountable mistake, the bearings and distances recorded in the Deed, embraced a plot of ground entirely beyond the eastern boundary of the intended gift. This oversight was a source of considerable annoyance for years, and it was not until the year 1724, that Daniel Burges, who had inherited his father's real estate, conveyed the originally intended six acres, by Deed, to trustees appointed by Falls Monthly Meeting, subject to a yearly quit rent of one grain of Indian corn, to be paid to the said heirs and assigns, if the same by them be lawfully demanded. This appended

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condition was probably designed to meet some technicality of law. In a Declaration of Trust executed for these premises in the year 1706. the Trustees certify that they held the property "To the uses and intents hereinafter mentioned and declared, and under considerations, provisions, and restrictions, hereinafter limited and expressed, and for no other use, intent, or purpose whatsoever; that is to say, for the benefit, use, and behoof of the poor people of said Quakers, belonging to the said Meeting, forever, and for a place or places to erect and continue a meeting house or meeting houses, and for places to bury their dead." This language, or something like it, was inserted in the Declarations of Trust until the year 1828. The meeting house built on the said six acre lot in the year 1841. is the fifth Friends' Meeting House erected on the premises.

Falls Monthly Meeting extended its care and control over the Burying Ground for Friends at the Middle Lots, now the Old

Graveyard at Fallsington, about the year 1691; but it is apparent that this burying place existed previous to that date. And as in the process of time the meetings held at Fallsington became the general resort of Friends that formerly constituted the three aforesaid meetings, it is probable that the Graveyard at that place became generally preferred, and consequently has been filled up to much greater extent than either of the others.

Extract from Phineas Pemberton's will: "I also give to our Monthly Meeting, Twenty Pounds towards the advancing and maintaining a free school, when more gifts are added, (considerable,) for the carrying on of the said work."

A mill of ancient origin, and perhaps one of the first in the State of Pennsylvania, was erected by the side of a large rock, lying at the western skirts of what is now the village of Fallsington: it probably belonged to Randal Blackshaw.

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Tradition represents that the first man hanged in the State of Pennsylvania, was executed in Penn's Manor, near Tyburn; after judicial process by judge and jury. The position which Friends occupied in relation thereto, is not now certainly known: the records of the Court proceedings of Bucks County having been destroyed by British soldiers at the time of the Revolutionary War.

John Rowland and Thomas Rowland, appear to have been early immigrants, and active supporters of the infant Monthly Meeting; they possessed a large tract of land in the Colony. There is a stretch of low land extending southward from the village of Tyburn, which yet bears the name of Rowland Swamp. Edmund Lovett settled early on the banks of the Delaware, but afterwards removed inland, and the meeting at Middle Lots was for a time held at his house. Joshua Hoopes and Thomas Fitzwater appear to have been of early prominence, and doubtless there were other valuable

Friends at that period whose names are now but little known.

The first testimony inserted in the old Book of Memorials, published by direction of Philadelphia Yearly Meeting in the year 1787, is thus introduced. "An abstract of Nicholas Waln's Testimony concerning that faithful servant of the Lord, Cuthbert Hayhurst, who departed this life at his own house in the County of Bucks, in Pennsylvania, about the 5th of the first month, 1682-3, near the fiftieth year of his age." There can be but little doubt but what this valiant in our Israel resided among his friends at Falls, as there had been but little enlargement of their borders at that period. But as his decease occurred a few weeks previous to Falls Monthly Meeting, his name does not appear upon its records, and the exact place of his residence is uncertain.

Another testimony in the old Book of Memorials is thus brought into notice, "John Hayton's testimony concerning Thomas Langhorne, who died at his own habitation in Bucks County, Pennsylvania, the 6th of the eighth

the city of Boston, and the surrounding country, from the first settlement of the Puritans in 1630, to the present time. The history is divided into three parts: the first part contains the history of the city from 1630 to 1690; the second part contains the history of the city from 1690 to 1780; and the third part contains the history of the city from 1780 to the present time. The first part of the history is divided into three sections: the first section contains the history of the city from 1630 to 1650; the second section contains the history of the city from 1650 to 1670; and the third section contains the history of the city from 1670 to 1690. The second part of the history is divided into two sections: the first section contains the history of the city from 1690 to 1750; and the second section contains the history of the city from 1750 to 1780. The third part of the history is divided into two sections: the first section contains the history of the city from 1780 to 1800; and the second section contains the history of the city from 1800 to the present time.

month 1687." There is also uncertainty respecting the residence of this interesting minister, but it is quite likely that he died at Neshaminy, and probable that his dwelling was at the locality which is now called Langhorne's Hill.

In compiling this brief account relating chiefly to the early settlement of Friends at Falls, it is not designed to trace the personal history of the many worthies who located there at a later date, but simply to gather up a few kindred fragments of general history, extending down to a much later period of time.

CHAP. VIII.

Doctor Watson, whose memory extended back as far as 1750, and who doubtless had personal acquaintance with some of the aged who had been early settlers at Buckingham, states that the first adventurers were chiefly from the Falls Meeting, but afterwards named a number of later arrivals from other points. He also, in harmony with other information, bears several testimonies to the zeal and diligence of many of those primitive worthies, in attending their distant religious meetings for worship, and discipline at Falls. The Quarterly Meeting allowed Buckingham Friends a meeting for worship, in the year 1700, which relieved them from much wearisome traveling; but their meeting continued a branch of Falls Monthly Meeting for ten years longer, during which time their zeal did not abate, but they are represented as continuing diligent in attending their meetings for discipline, until their connection with Wrightstown Friends in a Monthly

Meeting capacity was consummated in 1710. These items of history exhibit a pleasing and instructive feature in the character of some of our primitive Friends in the pursuit of things relating to their everlasting welfare. Prior to the year 1700, there was no meeting for worship located at Buckingham, and Friends in that vicinity were members of Falls Particular Meeting, which was held at the distance of near twenty miles from the residences of some of them. And when we take into consideration the wilderness state of the country in those days, the very imperfect roads, the difficulty and tediousness of traveling, that the best mode of conveyance for men, and women also, was on horseback, and that even this accommodation was beyond the reach of some; the time that elapsed before Friends leaving their dwellings, could attend their meetings, and return from thence; the frequent occurrence of those meetings; the necessity of diligence and frugality in order to obtain a livelihood; the exposed situation of travelers without the conveniences

of modern invention, to shield them from the inclemencies of the weather; and the fatigue of body to be endured in those journeys;—when we take into consideration a situation such as is here represented, it is manifest that the carrying out of the privilege of attending their religious meetings was attained at the cost of very considerable sacrifice. The assembling of ourselves together for the solemn purpose of Divine worship, has always been held by our society as an imperative obligation for our observance, when circumstances do not render it impracticable; and it is evident that the pioneers of our society at Buckingham were not less sensible of this obligation in their day, than we are sensible of it in this our day. Inconveniences and difficulties stood in their way, such as have not been experienced in modern times; yet when the sense of indispensable duty was manifest before them, these inconveniences and difficulties were cheerfully encountered, and doubtless the pious pilgrimage was generally accomplished with devotion of spirit

and crowned with peace of mind. Nor need we marvel at the zeal of those worthies in this respect, when we reflect that most likely some of them were of the number, but if not of the number, were kindred in spirit with them, who stemmed the torrent of persecution in England; who having been hauled from their religious meetings to prison, suffered the penalty of the law for months and being liberated, sought the first opportunity, publicly, to assemble with their friends for the cherished purpose of Divine worship; thus manifesting their allegiance to the King of kings, although they knew that the laws of the King of England would bear heavier upon them for every additional offence. It is however manifest that the attendance of their religious meetings was dear to them, an enjoyment they were not willing to forego, a duty to their Divine Master which they looked upon as indispensable, and they were willing to bear testimony to that duty, even at the expense of convenience, of property, of liberty and of life. It therefore

need not astonish us that many of our Buckingham Friends were faithful in the attendance of their religious meetings, although located twenty miles from some of their dwellings; and it appears that some of these devoted ones attended on foot; nor was this number confined to the male sex, but females were seen wending their way along solitary Indian paths, on horseback and on foot, some of them carrying their young children in their arms, crossing obstructive water-courses, passing through forests haunted by wild-beasts, and by the proximity of such tribes as were a terror to the white man of other colonies: occasionally discomforted by summer's heat, and winter's frosts, and sometimes confronted by swollen streams or drifting snows. Their outward lot was evidently a hard one, but being in the way of their religious duty, and animated by holy zeal and fervency of spirit, they doubtless were enabled to go on their way rejoicing. The faithful are sometimes permitted to rejoice in tribulation; and having sown in tears, have reaped in joy. These

trusting ones were preserved from outward dangers, nor can we doubt that a large amount of preservation from spiritual enemies was experienced also; nor need we marvel that the Church prospered in those days. Were we now to travel back in retrospect to the early days of our society, and take a glance at the condition of our suffering Friends in England, it might not be surprising to us that the prevalence of severe persecution, growing out of oppressive government policy, and striking at the root of civil and religious liberty, did loosen the attachment of some of them to their native land, and present the Province of Pennsylvania to their view as an attractive asylum for the persecuted and oppressed. These persecuted ones suffered for righteousness sake, and rather than turn aside from the path of manifested duty, were willing to suffer, and yet could they be relieved from the yoke of cruel oppression by removal to a distant land, some of them were willing to choose it rather. Numbers of these faithful ones sought our shores, and

laid the foundations of their dwellings in the wilds of America, carrying with them that purity of principle and integrity of heart which they could not exercise unmolested in their native land.

The condition of the burial ground at the Point, or Grove Place, the ten rods square which Phineas Pemberton set apart for the accommodation of his family and friends, is calculated to awaken a variety of feeling. That portion which contains the remains of the Pembertons and some of their particular friends, is enclosed by a suitable stone wall, without any gateway therein. It was thus enclosed by direction of John Pemberton, a beloved minister, (a short time previous to his last religious visit to Europe; a visit from which he never returned, but died at Pymont, in Prussia,) in affectionate remembrance of departed relatives and friends, that their graves might not be laid waste; and for the purpose of preserving the enclosed plot in decent order, he left a small annuity, secured by will, upon a farm in the neigh-

borhood, and Falls Monthly Meeting accepted the guardianship thereof, and has long continued to administer the trust. This annuity of latter time has not been paid; nevertheless the Meeting continues to extend care over the premises. A few years since, some Friends planted four silver pine trees within the enclosure, chiefly in view of checking the undergrowth. These trees have now grown to attractive proportions. An adjoining stone wall, erected several years since, encloses another portion of the general repository of the dead. The plot thus enclosed is of small extent, and perhaps was designed as a family burial place. The aspect of the remaining portion of the ten rods square has considerably changed of latter times: the hand of man has removed the grave stones; the plow has leveled the graves; and crops have been gathered from the soil beneath which repose the remains of many of our fellow mortals. A Friend who visited the locality a few years since writes: "I stood upon the grave-yard wall, and mused on the scene around me. In the enclosure on my

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1871

1872

1873

right hand were the graves of the worthy Pembertons, and Harrisons, of Roger Longworth, and of other worthies; but John Pemberton left no provision for repairs of the wall which surrounds them; the cover is already much out of order, portions of the wall itself are becoming somewhat defective, and time's wasting hand may crumble it to the earth; and as several of the latter deeds for the surrounding farm make no reserve for these premises. I thought it would not be improbable that the day would come, when the hand of avarice would remove the fragments of the decayed wall, the plowshare invade the covering of the dead, and naught remain to mark this interesting spot. On my left hand lay the other inclosure; it contained the remains of at least one Friend, who was rich in the abundance of this world's goods, but the pale messenger would not be denied: he and his poorer neighbors of this village of the dead, have with like accountability, all passed to their final account; while their bodies lie side by side in this their mother earth. Before me lie the obliterated

graves of many of my fellow mortals, doubtless among them many worthy Friends; a small mound of earth to mark the spot of their interment has been denied them; a little roughness in the surface of the soil is yet discernible, but it is now a portion of the cultivated field. This aspect of affairs may be harassing to loving kindred and friends, but the imperishable part is far beyond the reach of man. I am no advocate for garnishing the sepulchres of the dead, and it is true that our care and concern for the poor body, cannot affect the disunited soul; yet, there is something congenial with our better feelings, in decent interment, and decent preservation of the grave. And without cherishing a superstitious veneration for these premises, it may be profitable to the heart to contemplate the scene presented here; with feelings mingled with earth and heaven, we may here contemplate the mortality of man, and the end of human existence, and perhaps be reminded that we ourselves are tottering over the grave; we may here contemplate the frailty of human memorials, and the value and endurance of

those that are on high. Here, too, the piety and virtues of departed worth, and names written in the book of life, and of names blotted out, may forcibly be brought to the view of our remembrance, and by the divine blessing arouse us from a state of indifference, break up our false rest, and stimulate us to renewed wrestlings for a crown of righteousness. It is said to be profitable to go to the house of mourning, and this place of interment has oftentimes been witness of effusions of grief; the feelings of natural affections have found vent here, as sorrowing friends have gathered around these graves, and beheld the mortal remains of those they loved finally deposited in the earth—some have sorrowed, but we trust not as they who have no hope; to some death had no sting, and the grave no victory, and the close of the evening of life, was doubtless succeeded by the dawn of an everlasting day.”

As a confirmation of the utility of occasional visits to the resting places of the remains of the worthy dead, it may not be out of place to insert a descriptive account of a pilgrimage

made by the pious Doctor Fothergill and his benevolent sister, of a somewhat corresponding character; "to drop the grateful tribute of a tear, at the side of an honored parent's grave; to see that his sepulchre was not laid waste, but secured from the ravages of neglect, was to us a pleasing duty. Firmly persuaded that we had not the least cause to mourn on his account, and nothing left more becoming to us, than to call to mind his precepts and examples, we left the solitary spot with hearts full of reverent thankfulness that such was our father, and that we were so far favored, as to be able to remember him with gratitude and affection."

The Pemberton grave-yard, lies near the point, where what is now called Biles Creek or Glen Arn, after skirting an island, re-enters the Delaware. Nearly all the earliest settlers at the Falls, located themselves on land lying within the great bend of the river, in what is now called Penn's Manor. The originators of Fall's Monthly Meeting were, perhaps, with one exception, residents of this locality. In looking back, to the history of this early

favoured section of our land, the mind is clothed with a degree of sadness while contemplating its present position and aspect; there are now none residing within its limits whom we acknowledge as members of our religious society. We cannot confer grace upon our children, nor can religious bodies confer grace upon their successors; there are now but few prominent supporters of the primitive faith among the descendants of our most gifted and best early members—and numerous religious bodies, both in ancient and modern times, lost their primitive brightness and tended to decay and annihilation: the case although disappointing is not singular, there being numerous precedents.

CHAP. IX.

The members of Buck's Quarterly Meeting, many of whom had experienced a long season of sore privation, anxiety and distress, incident to pioneer life, at length emerged from the interesting past, and were permitted to behold the breaking of a brighter day, at least in temporal things. Slavery, which had taken root in the economy of some of the early settlers, had become more and more discountenanced by the wise and good, and many of our worthies became zealous for its extinguishment. It is manifest from reliable historic information, that much rum was made use of in primitive times, and also a very considerable amount of tobacco. These articles of doubtful utility were granted indulgence, for the alleged purpose of warding off infection. The apology was entertained in reference to the liberal use of spirituous liquors, that many of the settlers in substituting the drinking water of this country for that of England, thought their

bodily condition unfavorably affected, especially so when satisfying the excess of thirst created by our sometimes hot climate: under these circumstances rum was somewhat extensively supposed to be a benefit, and also in cases of exposure to wet weather and pinching cold. The effects of the free use of spirituous liquors at a somewhat later period, appeared to be growing to alarming proportions, and many Friends, becoming convinced of the gravity of the situation, interposed their influence and authority for the abatement of the evil. How far members of Bucks Quarterly Meeting participated in the irregularities and inconsistencies of those distant colonial days, does not now minutely appear; it is, however manifest that the primitive settlers were chiefly Friends; but doubtless a concern prevailed among our worthies of that period to do away with what they saw to be surely wrong; it would be characteristic of them; and it is not likely that any of their members departed far from the path of rectitude before they were dealt with according to established order by

their watchful brethren, and reclaimed or excluded from society. The records of Falls Monthly Meeting exhibit the vigilance of that body in guarding its profession against reproach; and it is not likely that the other branches of the Quarterly Meeting, chiefly spreading from Falls as a parent stem, suddenly abated their carefulness.

There is evidence that weddings generally assumed the form of festivals, which it has been suggested was in imitation of such practice in England. A good dinner was provided for the entertainment; the invited guests included relations, friends and neighbors, in number sometimes amounting to more than two hundred. It has been represented that in these promiscuous gatherings, "a lively spirit of plain friendship, but rather rude manners, prevailed in the company; they frequently met again the next day, and being mostly young people, and from under restraint, practiced social plays and sports in which they went to an extreme of folly." These customs appertaining to marriages, were with some

modifications, continued until a much later period of time; but how far Friends participated therein does not now fully appear.

Much produce was conveyed to the distant market, and grain to the distant mill, on horse-back—and light carts were gradually introduced, and finally wagons; these accommodating vehicles were esteemed a great improvement upon former usage: were much valued as an available means for transportation of the increasing spare produce, also as an improved mode of personal conveyance, as well as important appendages to the farming operations, and to such industrial establishments as might need them. The introduction of Riding Chairs was long regarded with distrust, and as an unwelcome innovation upon primitive simplicity.

The stock of domestic animals was greatly multiplied; the flesh of the cloven-footed variety when fatted and slaughtered yielding abundant provision; copious supplies of milk, butter and cheese were produced, and from the wool of the sheep the crude material for

the manufacture of clothing. The English breed of horses were gradually introduced, and were said to have been much preferred, being larger, more elegant, and more gentle and docile in their tempers than those in general use. The system of farming was also much improved.

Wheat and rye growing thick and tall on the newly cultivated land, many men, and some women, it is said, became very skilful in the use of the syce, which was the instrument made use of for harvesting such crops in those days; some of these laborers became somewhat ambitious of their qualifications for reaping, and proved their dexterity and endurance in energetic contests for superiority in skill and speed. The flail was the chief instrument made use of for beating out the grain, which was separated from the chaff by tossing it sufficiently high to come in effectual contact with the force of the wind.

It is said that the hunter in his log cabin enjoyed his roasted venison and stewed pies with a high degree of relish, and it is probable

that some followed hunting as an occupation, not only for the support of themselves and families, but also that they might profit by the sale of their surplus accumulations. Deer, turkeys and other small game were plentiful in supply, and excellent provision in their season; and it is manifest that these articles of diet, so useful in contributing to the necessities of pioneer life, entered largely into the life-sustaining support of that generation. Of course those located in the neighborhood of the river, and some of the smaller streams, drew large supplies from thence.

"For common living, milk, bread and pie made the breakfast; the milk being boiled and sometimes thickened in winter; good pork and bacon with plenty of sauce, a wheat-flour pudding, or dumplings, for dinner; and mush or hominy, with milk, butter and honey for supper. Pies of green and dried apples, were the universal standard of good eating, especially for children." It is reported that "notwithstanding the engagements at home, and the difficulty of travelling in those early times,

the visits of friendship were frequent, not only among relations, but others. On these occasions, cider metheglin, or small beer, toast of light biscuit made of fine wheat flour, and milk, butter, cheese, custards and pies made up an afternoon's repast."

Of course, the products of the farm and kitchen-garden entered largely into the family requirements; the pumpkin pie which was held in much early esteem, has not yet lost its reputation within the compass of some sections of the Quarterly Meeting. A good apple orchard was much prized by some of the earlier settlers; the fruit was relished, cider was not despised, apple-butter was a favorite production, and cutting apple parties were frequent.

"The imposing authority of necessity obliged the first settlers to wear a strong and coarse kind of dress: enduring buckskin was used for breeches, and sometimes for jackets; osnaburg made of hemp and tow was much used for boys' shirts, sometimes flax, and flax and tow were made for that purpose; and coarse tow for trousers. A wool hat, strong shoes

with brass buckles, two linsey jackets, and a leather apron, made up the winter apparel. This kind of dress continued to be common for laboring people until 1750."

In the generations succeeding the first settlers, there being a gradual advancement in worldly prosperity, and a disposition to gather more of the outward comforts of life around them, a propensity appeared in some to indulge in a little superfluity. The antiquated form of made-up coats of fine cloth has been represented as displaying three or four large plaits in the skirt, wadding almost like a coverlid to keep them smooth, cuffs large to the elbows, open below, and of round form; the hat of a young man as a good broad-brimmed beaver, with double loops drawn nearly close in the rear, and half raised on each side. The silk gown as much plaited in the back, the sleeves nearly twice as large as the arm, and reaching rather more than half way from the shoulder, the interval covered with a fine holland sleeve, nicely plaited. Some of the ancient beaver bonnets, worn by

women in those days, were long retained, and are perhaps yet preserved as heir-looms in some families. The large overcoat with a cape, long maintained a general standing, but somewhat fantastic innovations upon its form are reported. How far members participated in those innovations upon former simplicity, is not now very apparent.

“Notwithstanding the antique and rough dresses, and unimproved habits and manners that obtained among the early settlers; yet an honest, candid intention, a frank sincerity, and a good degree of zeal and energy in adhering to religious principles and duties, generally prevailed among the more substantial part of them. The careful housewifery and strict domestic discipline of many honorable mothers, had long an influential effect. The domestic management which fell to the share of the women, was generally well ordered. As soon as wool and flax were raised, they manufactured good linen of different degrees of fineness—drugget, linsey, worsted, &c., sufficient to clothe themselves and families—were very

industrious and frugal, contented to live upon what their present means afforded, and were generally qualified to make the most proper use of what they had."

While the land was fresh and new, it produced crops of wheat and rye, represented from fifteen to twenty-five or thirty bushels to the acre, and it appears from an old account-book of one who conducted a grist-mill and store, before and after the year 1730, that his charges were as follows: "Wheat, from three to four shillings; Rye, one shilling less; Indian-Corn and Buckwheat, two; Middlings, fine, seven and eight shillings; course, four to six; Bran, one shilling; Salt, four; Beef, two pence; Bacon, four pence; Pork, about two pence."

"Improved land was sold generally by the acre, at the price of twenty bushels of wheat. Thus, wheat 2s. 6d., land £2 10s., wheat 3s., land £3, wheat 3s. 6d., land £3 10s., wheat 5s., land £5."

It has been represented that education was in a very backward condition, that school-houses were generally poor dark places, that the

teachers were often very unsuitable, that discipline was often administered with great severity, and that but little school learning was in a general way obtained.

The winter of 1740-41 was very severe, the snow was deep and laid long; and it is said that in those earlier days of colonial history, snow fell in greater abundance, and laid longer upon the ground, than of later years; and also that north-easterly storms of two or three days' continuance, were more frequent; also the appearance of northern lights.

The few remaining Indians were disposed to cultivate amicable relations with their pale-faced neighbors, and were also disposed to be serviceable. Thus, peace and prosperity reigned, and civilization progressed.

Several of the quotations are from the pen of Dr. Watson, who, in the absence of direct information, is confidently supposed to have been a Friend, and to have lived in Buckingham. And although his descriptions were not confined to that locality, it is reasonable to conclude that some of them embraced stronger

points in the vicinity than elsewhere. In the absence of local history, the deficiency may in some measure be supplied by referring to historical accounts of neighboring sections of country that have been settled under corresponding circumstances, and by the same kind of people, whose manners, habits and pursuits, whose privations and enjoyments, and civil and religious progress, are supposed to have been very similar to their own; and thus, by referring to the more northern section of our fraternal community, circumscribed within the limits of the Quarterly Meeting, whose boundaries have ever been of moderate extent; and by applying the descriptions and conclusions to the remaining part of our meeting territory, we may thus become possessed of much apparently reliable general information, that may be received with confidence, and applied accordingly.

CHAP. X.

The temporal blessings of a benificent Providence were now abundantly scattered around a thriving people, not in the form of stately mansions, of costly furniture, of well-filled coffers, of splendid equipages, of numerous servants; these they possessed not, their blessings did not consist in these; but they were of a different character, and of a more substantial kind. Their houses were not ostentatious, but comfortable; their raiment coarse, but serviceable, and principally of their own manufacture; their food wholesome, nourishing and abundant; their health, mostly good, and slumbers sweet and refreshing; their flocks and herds were scattered around them, yielding a supply of food, raiment and service, and receiving the needful provender, shelter and care; the land, after much labor, had been brought under successful cultivation, and the seasons being favorable, yielded abundant harvests, and richly repaid the husband-

man for his toil: the merchant and mechanic received the patronage of a thriving people, and in general, harmony prevailed among the inhabitants. If this picture is correctly drawn, it presents a beautiful specimen of the outward comforts of life under very favorable circumstances for appreciative enjoyment; it presents to our view, a condition which the wise and good of all ages have commended—a happy medium between poverty and riches, wherein want pinches not, nor cares oppress; it presents to our view the happy effects of honest industry and patient perseverance, regulated by a solemn sense of religious feeling; and it presents to our view, a people contented in their allotments, reaping the enjoyment of a harmonious intercourse with each other; satisfying their unambitious minds, not with the extravagances and luxuries of life, but with abundance to sustain and to gratify their moderate wants. The time here adverted to, from 1725 to 1750, was, perhaps, the happiest period in our early history—peace, plenty, harmony and contentment smiled upon the

generation then existing; an extraordinary outpouring of the spirit upon sons and daughters was recognized: the body was nourished and the mind refreshed. Doctor Watson writes, "Friends about that period (1732) were greatly favored with a lively flow of gospel ministry: Jacob Holcombe, John Scarborough, Samuel Eastburn, Joshua Ely, Benjamin Fell, Enoch Pearson, Edmund Kinsey, Abigail Paxson, Elizabeth Fell, Phebe Ely (formerly Phebe Smith), Jane Bradfield and Ann Schofield, were all ministers, and all of them at the same time members of Buckingham Meeting, except Jacob Holcombe and Abigail Paxson who were deceased before my memory. All the rest I can well remember. About 1750-51, John Scarborough was frequent and generally large in his testimonies, as also Isaac Child who appeared at Plumstead when quite a young man. Nathan Preston and Thomas Vickers were ministers belonging to that meeting." But man is prone to forget his Benefactor when loaded with his continued benefits: the increase of riches are favorable to the in-

troductioſion of a worldly ſpirit, and temporal proſperity often operates unfavorably upon minds untempered by religious experience: many who have been ſympathizing pupils in the ſchool of adverſity have relaxed their frienſhip in the hour of proſperity; worldly aggrandizement has produced envy in the feelings of ſome who have been left in obſcurity: competition in the purſuit of the ſame object, has ſometimes created and foſtered jealousy and ill feeling; and the croſs occurrences of life in general, have often generated diſcontent in weak minds. Cauſes like theſe operating on the natural ſenſibilities, have ſometimes ſapped the tranquility of communities, diſturbed the order of ſociety, impeded the proſperity of the profeſſing church, and brought down Divine diſpleaſure upon an ungrateful and back-ſliding people. Some of theſe conſequences came on apace, and eventually overtook the peaceful progreſs of the much favored but perhaps too unwatchful community. Friends ſtill retained a preponderating influence in the adminiſtration of the Government.

which still remained tranquil; was yet conducted in great measure on the principles upon which it was founded, the people were still reaping the benefits thereof, and harmony still continued to prevail. The picture presented to the imagination at this period was beautiful, but perhaps it was as the calm that precedes the storm. In the succeeding ten years the aspect of affairs considerably changed; the period from 1750 to 1760 was marked by a decline of friendly intercourse, of united and harmonious action among Friends, and of church and state tranquility in general; the influence of our members in the Provincial Government began to decline, as the growing importance and determined opposition of a rival power, almost diametrically opposite in principle, and unfeeling in practice, bore triumphantly onward to the supplanting of Friends in the Colonial Councils. The rights of the Indian were neglected, his wrongs unredressed, and driven to some acts of violence by way of retaliation, was met in the same vindictive spirit by the rival power; war was declared against

him, and at the same time against his French allies, who had laid claim to and invaded a portion of Pennsylvania bordering on its western frontier. The turbulent spirits of those turbulent times clamored for war. The agitations of the colony are said to have been violent. In the commotions prevailing the political influence of Friends passed away, and the reins of the government of Pennsylvania fell from their hands; but being rid of its responsibilities and entanglements, and of a number of their unstable members, who having deserted their principles had been very annoying, and from their own sufferings learning righteousness, a more satisfactory yet still anxious season followed.

One morning in the year 1760, the sun shown as brightly as usual for about an hour after rising, and then the air grew dark, and in the afternoon the sun was totally obscured. In the summer of 1766, almost all the privet hedge died in Bucks County, the loss of more than two miles of it is reported to have taken place upon one farm. About this time pota-

toes were introduced, and were raised in fields in considerable quantities for family use and for stock. The export of Indian meal commenced about the year 1767, and the grain becoming profitable was more generally raised. Much whole grain of wheat was sent to France, and whole corn to the West Indies; produce commanded a better price, money became more abundant, circulated more freely, and more luxurious habits were gradually initiated. Tea was introduced at an earlier period, and its use soon became general. Foreign dry goods had become extensively patronized, and were to great extent supplanting home manufactures; yet all domestic production was not suddenly abandoned, but continued in limited extent long afterwards. Superfluity in dress, and in the mode of living were on the increase, many of the earlier way-marks were becoming gradually removed, and the lines between rich and poor became much more strongly marked than formerly. In the community, an increasing indulgence in sectarian prejudice was observable. Political agitations were intense,

and the era of general good feeling and harmonious action seemed to be passing away, as the current of unsettlement bore onward, and finally culminated in the Revolutionary War.

J. B. although a member of the society of Friends, yet in harmony with a custom prevailing in England in those days, kept his pack of hounds, and hunting horses, and indulged freely in fox hunting, a practice which he continued until quite late in life. It is also probable that the destructive propensities of these cunning animals, stimulated him, as well as others, to energetic efforts for their extermination, under the plausible pretence of their being a public nuisance; but fox hunting which had been tolerated in the earlier existence of the colony, at length became very annoying to some of the cotemporaries of J. B., and they appealed to the law for an abatement of the nuisance. In this controversy Nicholas Waln, then a young man, and who afterwards became a prominent and highly gifted minister of the gospel among Friends, was employed as counsel by the fox hunters, and by his power of oratory

and persuasive eloquence, gained the cause (of doubtful utility) for them. The other side of the case was represented by an eminent member of the legal profession—by the man who had trained and initiated Nicholas into the knowledge, the mysteries and the responsibilities of the practice of law, and who upon witnessing the keen sallies of wit, and the irresistible force of the current of the ingenious arguments of this youthful aspirant for legal distinction, suddenly exclaimed, “have I raised up a young eagle to tear my eyes out;” “no,” was the energetic response, “only to open them.”

One night two thieves entered the dwelling of J. B., but being disturbed in their operations, fled; the hounds were unkenneled and started upon their tracks, and the robbers were overtaken and captured. This night's enterprise proved to be the last opportunity for the gratification of their thieving propensities, for having robbed a store a few nights previous, they were for that offence tried, condemned,

and executed. This item is introduced as a specimen of the severity of the laws in those days.

In the early days of the Republic, while the war was still progressing, the Continental Congress issued paper money, and although it never was redeemed, yet the penalty for refusing its acceptance in payment of debts was death. At this time a Friend residing near Newtown admitted that he had hay for sale, at a named price; an American officer told the Friend that he would take the hay, and offered Continental money in payment, which the Friend refused; he was immediately arrested, and after summary proceedings was condemned to suffer death: and it was not until after much earnest and persevering importunity from his wife and others, that a reluctant amelioration of the sentence was granted.

In the days of the Revolutionary War there was a family of six sons bearing the name of Doan, residing within the limits of Bucks Quarterly Meeting: they were members of the religious society of Friends, and it is said of-

them, that they were desirous of holding themselves aloof from the controversy existing between the Colonies and the Mother Country; but, as in this position they possessed the confidence of neither party, and were very uncharitably treated by some of the zealous supporters of the new government; instead of being willing to suffer for righteousness sake, their feelings became irritated, and also alienated from the American cause, and they attached themselves to British interests with abundance of zeal, and apparently with much cordiality. They became a terror in the community; forfeiting the sympathy of the Friends, with whom they had walked in fellowship, and bidding defiance to law, they depredated indiscriminately upon American property, selling much of the spoils to members of the British Army. Possessing fleet horses, they were skillful in evading capture, but several of them eventually met violent deaths. There is a locality in the neighborhood of Fallsington, then within the recesses of a dense wilderness swamp called "Tory Spring;" this hiding place has been

represented as having been much resorted to by some of the brothers.

From about that period of time when the controlling administration of the laws of Pennsylvania passed from the hands of Friends, until the close of the Revolutionary War, their loyalty to the waning Colonial government, and to that which afterwards arose upon its ruins, was seriously questioned; and in many instances, a most uncharitable and unchristian spirit was manifested toward them, notwithstanding their well known peaceable principles. And although there was no member of Bucks Quarterly Meeting among the exiles to Virginia, yet the same spirit of intolerance was extended to many of the former locality. Whether this purifying and refining process in the furnace of affliction did, or did not, operate against the best welfare of faithful Friends of Bucks County, may be an unsolved question, but it is clearly manifest that they had much to be thankful for notwithstanding their tribulations; the loss of political power, most likely, was no disadvantage to their

spiritual condition, and taking into consideration the peculiar position which they occupied in the community, the extension of Divine favor was marked, and unmistakable; of course they suffered many hardships and privations, but the preservation of life, the attainment of daily bread, the very general continued possession of their homes, and surrounding households, their supported Christian testimony against war, the valuable examples of their pious and circumspect lives; for these and other favors Divinely extended in the hours of solemn need, through a most perilous and agitated period of time, there was cause for gratitude, and humble thanksgiving, and doubtless they that were worthy were mindful of it.

CHAPTER XI.

PENNSBURY was the name bestowed upon William Penn's favorite American mansion and its near surroundings: the location was in Penn's Manor, near the Delaware River, and near the south-eastern extremity of Bucks County, Pennsylvania. It was a place which attracted much attention in its early history, and is yet a locality around which clusters much historic interest—religious, political, judicial, social, domestic. The spacious mansion itself was a prodigy of the times, and the illustrious family which occupied it the centre of great attraction. The founder of a new and untried system of government, there spent some of his happier hours, relaxing at times from the severe duties of his position, and in the enclosure of the family circle, partaking of the more quiet enjoyments of life; but these hours of recreation doubtless were mingled with seasons of thoughtful, and sometimes painful, solicitude, under the weight of the

great trust that had been committed to his care, and the heavy responsibilities he had accepted and assumed; yet he pursued his way amid the sunshine and the clouds which sometimes surrounded him, with unwavering trust in the triumph of his humane, liberal, just and Christian policy. The infant government of Pennsylvania received no inconsiderable portion of its nursing at Pennsbury,

Penn's Manor, as originally laid out by Markham, contained 8431 acres—the land partly alluvial, and principally covered with forest. The boundaries were somewhat irregular, but they bordered for several miles on the River Delaware, and extended several miles inland; they also bordered on several tracts of land taken up by earlier settlers under the jurisdiction of the Governor of New York, and never belonged to the Penn Estate. About three miles intervene in a northerly direction between Bristol, Penna., and the nearest point in the original Manor boundary.

That portion of the domain lying between Governor's Creek and Welcome Creek, con-

taining the site of the original mansion and its surrounding improvements, has been represented, and with a degree of plausibility, as a noble island, an ancient Indian royalty, with affluents from the river bending several times around it, chosen by chieftains nurtured in aboriginal warfare, as a position possessing many advantages for defense against their enemies, and while in their possession bearing the name of Sepassin. There is a portion of Penn's Manor formerly occupied by beds of creeks and affluents from and to the river, which is now cultivated land, and this circumstance may in a degree account for the changed appearance of the surface and surroundings. Pennsbury is not now upon an island.

Upon the chosen situation, the agents of William Penn commenced building a habitation suitable for the governor of a great province, even before his first arrival in the country. It was erected in 1682-3, and with the improvements, some of which were perhaps added at a later date, costs £5000, which was estimated in those days as a large sum of

money. The mansion was sixty feet in length, forty in breadth, and two stories high, built of bricks, and covered with tiles. There was a large reservoir for water on the top of the house, constructed of lead, and to the leakage from it was partly ascribed the premature decay of the building. It has also been said that much of the lead was pillaged at the time of the Revolutionary War, for the purpose of moulding bullets. Judging from relics found upon the premises, at least some of the window sash was likewise of lead. The out-houses—including a kitchen and larder, a wash-house, a house for brewing and baking, and a stable for twelve horses—were all buildings one and a half stories high, and are said to have been so disposed as to produce an effect agreeable and picturesque. The large wooden brew-house was more secluded: after this historic building, which has attracted so much curiosity and been visited by so many people, was not needed or made use of for the special purpose of brewing, it was utilized as a farm-house

for many successive years ; but it has now disappeared, except the foundations, which are still visible,

The point has been somewhat controverted, but it is generally believed that the mansion faced the Delaware ; its appearance has been represented as stately, and that the upper windows commanded a magnificent view of the river and of the opposite shores of New Jersey. The entrance was by stone steps leading to a handsome porch, on the oaken capitals of which were displayed carvings of vines and clusters of grapes, imported by the Proprietor from England. The porch opened into a spacious hall extending nearly the whole length of the house, which was used upon public occasions, for the meeting of the council, for the accommodation of strangers and distinguished guests, for collective intercourse with the Indian tribes, and probably for courts and religious meetings, which it is asserted were held at the mansion. On the first floor there was also a small hall, and three parlors, all wainscotted with English oak and communicating

by folding doors. From information obtained through the instrumentality of John Penn, the great hall is represented as containing, among other articles of furniture, one long table, a supply of pewter plates and dishes, and six vessels for holding water or beer. It is probable that this hall was also occupied upon various public occasions for the festive entertainment of William Penn's numerous guests, among whom the Indians are said to have been the most frequent partakers of his hospitality. Information through the same channel, giving a descriptive account of the varied furniture distributed through the three parlors and little hall, described a great leather chair in one of the apartments; this was probably used by the Governor upon important public occasions. The same source of information describes the four chambers as being well supplied with beds, bedding, chairs, tables, etc. In one of them the bed curtains were of satin; in another, of camlet; in another, of striped linen. The chambers in the garret were furnished with four beds. We also

gather from the same authority, that upon the broad walk or avenue lined and shaded with poplars, extending from the mansion to the river brink, and descending by a flight of stone steps from the upper to the lower terrace, on one occasion the tables were spread for the festive entertainment of a large number of Indian guests; and among the viands prepared were one hundred turkeys, beside venison and other meats.

The mansion stood upon a gentle elevation surrounded on all sides by gardens, lawns, shrubberies, and flower beds to which the most beautiful wild flowers found in the country, native and procurable, were transplanted. The Proprietor has been represented as being extremely fond of a suitable country house with extensive gardens, and that he spared neither care nor money in order to make Pennsbury prominently attractive as a residence. He imported skilful gardeners, both from England and from Scotland. The gardens themselves were a marvel in the colony for their extensiveness, for their beauty,

for their attractiveness of location, and for the skill manifested in their management; various kinds of trees, shrubs, seeds and roots were imported from England; among them walnuts and fruit trees. The adjacent woods were laid out in walks and drives at the time of the Governor's first visit to the country, and he afterward, in several of his letters, required the preservation of the trees. There were also more distant vistas, opening prospects down the Delaware, and upward toward the falls.

The Governor, both on his first and second visits to Pennsylvania, imported valuable horses. The family had a large traveling coach at its disposal, but owing to the frequent badness of the roads it was not very often called into service; a calash was a more frequent accommodation. Hannah and Letitia, the wife and daughter of William Penn, rode in a sedan chair when they went a-shopping in the city, or visited their female friends in the neighborhood, and judging from the circumstance that several side-saddles and pillions

were found in the mansion after the family had left America, it is reasonable to suppose that the women to some extent practised horseback riding. The Governor himself frequently rode around the country on horseback, but he generally traveled between Pennsbury and Philadelphia in his barge, to which he was very partial, manifesting peculiar interest in it; it was of considerable dimensions, furnished with a mast and six oars. In a letter to his steward, he says: "But above all dead things, my barge. I hope nobody uses it on any account, and that she is kept in a dry dock, or at least covered from the weather."

Isaac Norris thus writes of the Proprietor's wife when the family were about leaving the country: "His excellent wife, and she is beloved by all (I believe I may say in its fullest extent): so is her leaving us heavy and of real sorrow to her friends; she has carried under and through all with a wonderful evenness, humility and freedom; her sweetness and goodness have become her character, and are indeed extraordinary. In short, we love her,

and she deserves it." Letitia, the daughter of William and Gulielma Penn, has been represented as very interesting and attractive: the certificate setting forth membership and removal granted by her friends in a collective capacity, upon her return to England, portrayed their estimation of her merits in language very appreciative. But it has been represented, that these two worthy females, Hannah and Letitia Penn, after the novelty of the wilderness had passed away, had no cordial love for the country of their adoption, and had more than once invited the Proprietor to take them back to their beloved England; that they were in a flutter of delight at the prospect of leaving America; and that they themselves, were perhaps the only persons in Pennsylvania who rejoiced at their departure.

Isaac Norris also writes: "The Governor's wife and daughter are well; their little son, a lovely babe; his wife is a woman truly well beloved here, exemplary in her station, and of an excellent spirit, which adds lustre to her character, and has a great place in the hearts

of all people." Deborah Logan mentions a tradition heard in her youth from an old woman in Bucks County, "who went, when she was a girl, with a basket containing a rural present to the Proprietor's mansion, and saw his wife, a delicate, pretty woman, sitting beside the cradle of her infant," The child which is here brought into notice was probably the one, and the only one of William Penn's children born in America.

CHAPTER XII.

It has been said that William Penn died a slaveholder, but if so, it is manifest that it was unintentional; although there is reason to believe that slaves continued to be appendages to the estate at Pennsbury after he left Pennsylvania for the last time, and even at the time of his decease in 1718, and for several years after; yet, as he sets forth in a will which is still extant, made in 1701, containing this clause: "I give to my blacks their freedom, as is under my hand already, and to Old Sam 100 acres, to be his children's after he and his wife are dead," it is not likely that he changed his mind afterwards, but more probable that those entrusted with his American affairs, were embarrassed in carrying out his benevolent intentions. The following is from a letter dated in 1721, from James Logan to Hannah Penn:

“The Proprietor, in a will left with me at his departure hence, gave all his negroes their freedom, but this is entirely private: however there are very few left.

“Sam died soon after your departure, and his brother James lately, Chevalier by a written order from his master, had his liberty several years ago; so that there are none left but Sue, whom Letitia claims, or did claim, as given to her when she went to England. These things you can best discuss.

“There are, besides, two old negroes, quite worn, that remained of three which I received eighteen years ago of E. Gibbs’ Estate of New Castle County.”

It may be that some of those slaves, advancing as they were in age, were retained in an unchanged condition, for the humane purpose of supporting them out of the estate in their declining years. William Penn’s last will makes no allusion to property in slaves.

When it became known among the Indians that Onas, as they called the Proprietor, was about to leave the country, a large number of

them flocked to Pennsbury, to renew their covenants, and to bid him farewell: many of them were sad under a fear and an impression that he would never return; hovering around his promises of friendship, protection and justice with increasing tenacity, and anxious lest those who were left in trust of the administration of his affairs in his absence might not prove satisfactory. This gathering together of the Indians at Pennsbury upon the eve of the Governor's absence from the province, was a memorable and important occasion; they met in council, and for themselves and people, respectively, expressed their earnest solicitude that all their former covenants might remain inviolate, and agreed, and earnestly urged, that if any differences should arise amongst them, such might not be made the occasion of alienation and hostility between William Penn or his people and the Indian chiefs or their people; but that justice should be done under all circumstances, that all animosities on all sides might be forever prevented.

We can scarcely sufficiently appreciate in this day the advantages which resulted from William Penn's pacific policy towards the Indians, and his consequent influence over them. The mutual hatreds and jealousies between whites and Indians which prevailed in other colonies, and impeded their prosperity, were obviated here; and the early settlers, while pressed with the cares and privations of pioneer life, experienced not only their friendship, but their services.

J. Richardson, of England, has left an interesting account of a visit which he made at Pennsbury in the year 1701 or 1702. The following are extracts from his memoranda :

“I was at William Penn's country house, called Pennsbury, in Pennsylvania, where I stayed two or three days, on one of which I was at a meeting and a marriage. Much of the other part of the time I spent in seeing to my satisfaction William Penn and many of the Indians, not the least of them, in council concerning their former covenants, now again revived upon William Penn's going away to

England, all of which was done in much calmness of temper and in an amicable way.

“When they had ended the most weighty parts for which they (their councils) had been held, William Penn gave them match coats and some other things, which the speaker advised to be put into the hands of one of their cossacks or kings, for he knew best how to order them. I observed, and also heard the same from others, that they did not speak two at a time, nor interfere in the least with each other in that way in their councils. Their eating and drinking was also in much stillness.

“William Penn said he understood they owned a Superior Power, and asked the interpreter what their notion of God was in their own way. The interpreter showed by marking several circles on the ground with his staff, until he reduced the last into a small circumference, and placed, as he said by way of representation, the Great Man, as they called him, in the middle of the circle, so that he could see over all the other circles, which included all the earth.

"They went out of the house into an open place not far from it to perform their worship. which was done thus: First they made a small fire, and the men without the women sat down about it in a ring, and whatsoever object they severally fixed their eyes on, I did not see them removed in all that part of their worship, while they sang a very melodious hymn. which affected and tendered the hearts of many who were spectators. When they had thus done, they began to beat upon the ground with little sticks, or make some motion with something in their hands, and pause a little, till one of the elder sort sets forth his hymn, followed by the company for a few minutes, and then a pause; and the like was done by another, and so by a third. and followed by the company as at first: which seemed exceedingly to affect them and others. Having done, they rose up and danced a little about the fire, and parted with some shouting like triumph or rejoicing."

There is scope for thoughtfulness in the remembrance that this interesting people has long since passed away from a large space of country which spreads around Pennsbury—a people so sincere in their devotions, so moral in their lives, so warm in their attachments, so unalterable in their friendships; no lingering remnant remains to represent the race of their worthy fathers, or exhibit the attainments in civil and religious progress of which it was doubtless susceptible.

And as the personal presence of William Penn among the poor Indians was marked by many testimonials of affection on their part, and as their friendship was pure, it was deeply rooted and lasting, time and distance did not wear it out; the memory thereof was precious to them, and they exhibited evidence of it long after William Penn had passed away. It appears they had a veneration for Pennsbury on account of associations connected with it, and some tribes were wont to perform annual visits to the locality. These visits were continued until late in the last century, and perhaps

were continued until a later period of time. An eye-witness, who had been a young girl residing with the family occupying the brew-house dwelling about the time to which reference has been made, represented that among the annual visitors were some of great age: and at that period there yet remained some of the walnut trees that William Penn had planted, and these were objects to which they clung with howling and lamentation, apparently frantic with grief, yet with wild enthusiastic fondness. Some of these aged children of the forest had knowledge of William Penn personally as well as from tradition, and there must have been something touching in these exhibitions of true-hearted affection for his memory, which still remained so fresh and lively, so long after his earthly pilgrimage had ended.

The bursts of affection with which the poor Indians sometimes greeted their friend William Penn were somewhat singular in exhibition, and, although doubtless annoying, perhaps were not altogether displeasing to his

generous feelings. If tradition truly represents, these warm-hearted creatures upon one occasion met him on the road in the neighborhood of Pennsbury riding in his coach, and from the impulse of the moment, drew him from it, and wrapped their blankets around him in token of affection; and so impetuous was their zeal to manifest their friendship and attachment, that all danger from the fright of horses was unheeded, overlooked, or not comprehended, and it was needful for the driver to tie them to trees for safety.

The Governor of a great province sometimes condescended to the low estate of the simple-hearted and confiding Indians, partaking of their venison, their hominy, their roasted acorns, and other Indian dainties, joining in their athletic sports, and sometimes rivalling them in feats of agility; with all of which they were immensely pleased.

The Indians bore frequent testimony that William Penn had never deceived them, and unbounded was their confidence in his integrity: doubtless it was good policy in him to

cultivate their friendship; but apart from every temporal consideration, they possessed a large share of his sympathy, brotherly kindness and disinterested love.

There is something truly pleasing in looking back to the beginnings and advance, the manifestations, comforts, and good fruits of the friendship which continued to subsist between William Penn and the Indians. Although he possessed the land which had descended to them from their fathers, and they were exiles from it, still that friendship remained unimpaired. Were we now to look abroad over the scattered remnants of our Indian population, how few examples of warm attachment, unwavering friendship, and bursts of affection would be manifested at the presence of those that have been instrumental in dispossessing them of their ancient inheritance, and how few would be the testimonials to the justice and generosity of these.

A scanty remnant of one or two of the old cherry trees, which it is said William Penn

planted with his own hands, is still obtainable as relics. A portion of the brick pavement which constituted the cellar floor of the mansion, is now an unaltered portion of the cellar floor of the attractive modern farm-house built partly upon the foundations of its ancient but more pretentious predecessor. The occupants of the present dwelling are supplied with excellent water from a well near the door, from the same well which, yielding the like pure and refreshing water, contributed to the necessities and comforts of the Penn family in days which have long since passed away. The worthy farmer who now owns and occupies the premises, bears the name of William Penn Crozier.

The ancient improvements and the forests have nearly all disappeared from Pennsbury and its adjacent surroundings, but the site of the mansion is still there, and the river pursues its wonted course as when the Proprietor of a great province, and the introducer of a new, and to the world novel, system of

government, launched his favorite barge upon its waves or tranquil waters, and perhaps contemplating the rapidly approaching period when the progress of civilization would change the sylvan scene before him, and his benevolent exertions to implant the blessings of civil and religious liberty be crowned with success.

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